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THE
Golden Books
OF
THE CONFRATERNITIES.

CONTAINING

**THE ROSARY; THE LIVING ROSARY; THE FIVE SCAPULARS; THE
CONFRATERNITY OF THE BLESSED SACRAMENT; THE WAY
OF THE CROSS, BY ST. ALPHONSUS; THE OFFICE OF THE
BLESSED VIRGIN;**

**TOGETHER WITH THE RULES, INDULGENCES, ETC., OF THE
CONFRATERNITY OF THE CORD OF ST. FRANCIS.**

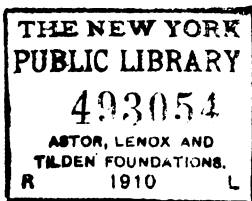
**Besides a Valuable Collection of Indulged Prayers,
Beautiful Hymns, etc., etc.**

PUBLISHED WITH THE APPROBATION OF

**THE MOST REV. JOHN HUGHES, D. D.
ARCHBISHOP OF NEW YORK.**



NEW YORK:
JAMES B. KIRKER,
(LATE EDWARD DUNIGAN & BROTHER,)
599 BROADWAY, (UP STAIRS.)



ENTERED, according to Act of Congress in the year 1854, by
JAMES B. KIRKEE
in the Clerk's office of the District Court for the Southern
District of New-York.

TO
THE EVER-GLORIOUS AND IMMACULATE
VIRGIN MARY
REFUGE OF SINNERS,
This little Book
IS HUMBLY AND RESPECTFULLY DEDICATED

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Why do Catholics make the sign of the Cross upon themselves, and why is it so frequently used in the Church service? Because it is a brief profession of the

Christian Faith, and its use is derived by universal tradition from the Apostles. How is it a profession of our Faith? As often as we make the sign of the Cross, repeating at the same time these words: "In the name of the Father, and of the Son, and of the Holy Ghost"—we profess ourselves followers of, and

believers in redemption by the Cross, and we at the same time profess our Faith in the three persons of the Adorable Trinity.

How do you prove that the use of this sign is as ancient as the Church itself?

From the testimony of the early fathers and writers: "At the commencement of all our actions, whether we come in or go out; whether we go to dress, to the bath, to the table, or to rest, &c. let us always begin by making the sign of

the Cross on our foreheads. This practice is

not commanded by a formal law of the Scripture, but tradition has taught it, custom

confirms it, and faith observes it." Tertul. de corona,

cap. 4. Our Lord himself calls it the Sign of the Son of Man. St. Matt. xxiv. 30. It is the badge of all

good Christians, represented by the letter Tau,

(St. Hierom upon Ezek. ix. 4.) ordered to be

set as a mark upon the foreheads of those

that were to escape the wrath of God. Ezek.

ix. 4. It was given by our Lord to Constantine, as a token and assurance of victory, when he and his whole army in their march against the tyrant Maxentius, saw a cross formed of pure light above the Sun with this inscription: "BY THIS CONQUER."

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the work of our eternal salvation, being a business of the greatest importance, and the one thing necessary, of which our Saviour speaks, (Luke x. 42,) we ought solicitously to lay hold on all those means and helps with which God of his infinite mercy hath been pleased to furnish us; for the promoting of so mighty an affair, conformable to what the Apostle exhorts us, (2 Peter, i. 10,) 'Wherefore, brethren, labor the more,' do whatever lies in your power, "that by good works you may make sure your calling and election."

Amongst many spiritual inventions which the Holy Ghost hath suggested to the Church, and which are now in practice among good Catholics, that of religious Confraternities, or Sodalities, ought principally to be noted; in which many pious persons unite themselves together for God's glory, and the salvation of their souls, in the practice of virtuous and devout actions. They do, in a very particular manner, of many members become one mystical body; insomuch that each member is by a mutual communication made participant of the prayers, sacrifices, fastings, alms, mortifica-

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tions, and generally of all the good works and meritorious actions of all the other members ; from which common affinity, and communication, without doubt many great benefits do accrue. For in a well-arranged army, each soldier singly may easily be vanquished by the enemy; and, nevertheless, by the general conjunction of them all one with another, the files are rendered compact, the battalions strong, and the army invincible. So likewise, it happens in the spiritual warfare of our souls against the devil, the world, and the flesh, our sworn enemies; in which those who fight alone, although it be under Christ's banner, and that, perhaps, with much valor and generosity; nevertheless, every one is put to try his strength by himself, to combat his adversaries hand to hand, and wrestle against his enemies with his own single force; whereas, in those holy confraternities, the ability of the one is so knit with the ability of the rest, and the good works of all are so common to every one in particular, that they are all fortified and enabled, not only by their own forces, but by each other's strength and assistance; insomuch, that partly by the benefit which every one doth reap from his own private endeavors, and partly by the great benefits which arise from the communion of merits, persons do ordinarily, in those devout congregations, make so great a progress in virtue, in a short time, that they become not only

INTRODUCTION.

invincible, but also formidable to their infernal enemies, and are known to abound with many celestial graces and benedictions.

Our Blessed Saviour assures us in the Gospel, that where two or three are assembled in his name, there he will be in the midst of them, to hear their prayers and to grant their requests. In the same Gospel, He says: "If two of you shall consent upon earth concerning any thing whatsoever they shall ask, it shall be done to them by My Father who is in Heaven." If, then, the unanimous prayer of two or three be so powerful, how much more powerful must the united prayers of a numerous assembly be! Will they not be able to carry the kingdom of Heaven by this holy violence to God's infinite mercy! An assembly of Christians associated in this manner, and praying together with united hearts, is like unto an army that storms a city by violence, and carries all before it. Their mutual and common prayers serve to make the particular prayers, which are thereto joined, mount up to Heaven and reach the throne of God, as a river serves to carry a drop of water to the ocean, though by itself it would never be able to reach so far.

St. Alphonsus Liguori says: "Some persons disapprove of confraternities, saying they give rise to contention, and that many join them for human ends. But as the Church and the sacraments are

not condemned because there are many who abuse them, neither should we condemn the confraternities. The sovereign pontiffs, instead of condemning them, have approved and highly commended them, and enriched them with indulgences. St. Francis of Sales earnestly exhorts laymen to enter into the confraternities. What did not St. Charles Borromeo do to establish and multiply these sodalities? And in his synods he distinctly intimates to confessors that they should endeavor to induce their penitents to join them. And with reason, for these confraternities, especially those of our Lady, are like so many arks of Noe, in which the poor people of the world may find refuge from the deluge of temptations and sins which inundate them in it. We well learn, in the course of our missions, the utility of these confraternities. Speaking exactly, there are found more sins in a man who does not belong to the confraternities than in twenty who frequent them."

Besides, to these congregations special promises have been given, or special assistance granted, by our Blessed Mother herself; for instance, to that of the congregation of Mount Carmel, and to the Arch-Confraternity of the Immaculate Heart of Mary, to which such an amazing number of conspicuous miracles have been accorded of late years. The children of Mary are already aware that, in order to be entitled to her special protee

tion, it is not sufficient to be punctual and constant in the observance of any outward form of prayer, since, as our Saviour declares in the Gospel, "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doth the will of my Father who is in Heaven." Above all things the commandments of God must be strictly observed, and the essential duties of religion must be complied with. Duty must be preferred to counsel, and works of precept must go before works of supererogation; the one must necessarily be done, and the other is not to be omitted. The members of a confraternity must not be content then with wearing the badge of piety whereby it is distinguished; they must not flatter themselves with the notion that their names are written in the book of life because they are enrolled in the book of the confraternity. It is, moreover, necessary to be animated with the interior spirit of piety, and to be as truly virtuous in the sight of God as they appear to be in the eyes of the world. They are to take particular care not to bring devotion into contempt, nor to dishonor a sacred Every by the immorality of their lives, but to look upon it as a continual monitor, to conduct themselves with edification, and to promote the honor and glory of God by their word and example.

But to decry and run down these holy confraternities, on account of the unavoidable weak

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nesses of some individuals, who perhaps sometimes abuse them, belongs only to the emissaries of hell, who make it their business to withdraw the faithful from the service of God, and hinder the practice of good works, for which they themselves have no relish.

We will conclude, then, in the words of St. Francis of Sales: "Enter, then, willingly into the confraternities of the place in which you reside, and especially those whose exercises are the most productive of fruit and edification, as in so doing you practise a sort of obedience acceptable to God; for, although these confraternities are not commanded, they are nevertheless recommended by the Church, which, to testify her approbation of them, grants indulgences and other privileges to such as enter them. Besides, it is very laudable to concur and co-operate with many in their good designs; for although we might perform as good exercises alone, as in the company of a confraternity, and perhaps take more pleasure in performing them in private, yet God is more glorified by the union and contribution we make of our good works with those of our brethren and neighbors."

ON
THE ROSARY
OF THE
Blessed Virgin Mary.

THE Rosary is a pious and most excellent form of prayer, so much esteemed by the most learned and holy servants of God, as to be styled by one among the rest, "An abridgment of the Gospel, a history of the life, sufferings, and triumphant victory of Jesus Christ, and an exposition of all our Redeemer did in the flesh, which he assumed for our salvation." It was introduced by St. Dominic,* about the beginning of the Thirteenth Century.

It consists of fifteen Our Fathers, one hundred and fifty Hail Marys, and fifteen Glorias, to commemorate the fifteen principal mysteries of our Redeemer's sacred life, and also to honor his blessed Mother, who had so great a share in all that concerned her dear

* See Lives of the Saints, August 4th.

Son. Besides, in saying the Rosary, we always begin with the Apostles' Creed, the Lord's Prayer, three Hail Marys, and Glory be to the Father.

It is a most sublime form of prayer, because it is composed of the most holy and excellent prayers that were ever conceived or pronounced; and it is also most profitable, because these prayers from their DIVINE ORIGIN are more pleasing and acceptable to God than all other prayers put together.

The first is the *Lord's Prayer*, that heavenly form of prayer left us by our Redeemer, drawn up not by angels or saints, but by Jesus Christ himself, in which he deigned to teach us how we ought to pray. In this one prayer, which is so short and so easy, is contained not only all that we should ask for, but also, all the sublime acts of adoration, praise, thanksgiving, love, and confidence, comprised in all other books of devotion which were ever written, all other prayers being only a paraphrase or explanation of the Lord's Prayer.

The second is the *Hail Mary*, the first part of which was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the angel Gabriel; the second part was composed by St. Elizabeth inspired by the Holy Ghost; and the third part was

added by our holy Mother the Church at the General Council of Ephesus.

The third is the *Glory be to the Father*, a sacred verse, which contains an act of supreme adoration to the ever-blessed Trinity, and presents to the Majesty of God, not the glory which proceeds from the weak praises of his creatures, nor even the glory that results to God from all the labors and great actions of the saints, but that eternal glory which the Almighty, as God, possesses in and by himself, which he has enjoyed from the beginning, and will enjoy for eternity, and which depends so little on his creatures that it would not be diminished if all mankind were destroyed.

When we reflect on the sublime excellence of these prayers, which are the first we learn, and sometimes the last we understand, we perceive not only the sanctity of the Rosary, which is composed of such prayers, but also the respect, humility, confidence, and devotion, with which it should be said.

It is a most powerful means to obtain favors from God, when said with proper dispositions. What motives can incline him more to mercy than those drawn from the great mysteries of our redemption by Jesus Christ, in whom, and for whose sake alone, we can receive any favor from God? How

many public favors, attested by the Church in her public offices, have been obtained by this means ! How many private graces are recorded to have been received from the same source ! St. Francis of Sales, in attestation of its efficacy, says :—"The Beads are a most profitable way of praying, if you know how to say them properly." And we find it daily practised, highly praised, and recommended by the most eminent Saints in the Church of Christ. It has been strongly recommended to the faithful by many popes, who, to encourage us to practise it, have granted great indulgences to those who do so. It is divided into fifteen decades, or tens, corresponding with the fifteen mysteries of our Redemption : each decade consists of the Lord's Prayer, ten Hail Marys, and Glory be to the Father. These fifteen are divided into three parts, viz., the five joyful, the five sorrowful, and the five glorious mysteries, as follow :

The Five Joyful Mysteries, viz.,
 The Annunciation,
 The Visitation,
 The Nativity,
 The Presentation,
 The Finding in the Temple,
 are to be said on *Mondays and Thursdays*

throughout the year; and daily from the first Sunday in Advent until the feast of the Purification.

The Five Sorrowful Mysteries, viz.,

The Bloody Sweat,
The Scourging at the Pillar,
The Crowning with Thorns,
The Carriage of the Cross,
The Crucifixion,

are to be said on *Tuesdays and Fridays* throughout the year; and daily from Ash-Wednesday until Easter-Sunday.

The Five Glorious Mysteries, viz.,

The Resurrection,
The Ascension,
The Coming of the Holy Ghost,
The Assumption of our Blessed Lady,
The Coronation of our Blessed Lady,

are to be said on the *ordinary Sundays*, and the *Wednesdays and Saturdays* throughout the year; and daily from Easter-Sunday until Trinity-Sunday.

N.B.—Those who say the Rosary on the Beads, without a book, should commit the mysteries to memory.

THE

Rosary of the Blessed Virgin Mary.



V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. Alleluia.*

Say the Apostles' Creed, the Lord's Prayer, and the three following Hail Marys.

Hail, Mary, full of grace, the Lord is with thee : blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Who may increase our FAITH. Holy Mary

* From Septuagesima Sunday until Easter, instead of "Alleluia," say, Praise be to thee, O Lord, King of Eternal Glory. (Septuagesima Sunday is three weeks before the first Sunday in Lent.)

THE BLESSED VIRGIN.

Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Hail, Mary, full of grace, the Lord is with thee : blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. *Who may strengthen our HOPE.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Hail, Mary, full of grace, the Lord is with thee : blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. *Who may enliven our CHARITY.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Five Joyful Mysteries

(See p. 22.)

The First Joyful Mystery.



The Annunciation.

THE MEDITATION.

Let us contemplate in this mystery, how the Angel Gabriel saluted our blessed Lady with the title "Full of Grace," and declared unto her the incarnation of our Lord and Saviour Jesus Christ.



THE BLESSED VIRGIN.

Our Father, &c. (once.)

Hail Mary (*ten times*) as follows :

Hail, Mary, full of grace, the Lord is with thee ; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, WHO WAS MADE MAN *for us*.* Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Glory be to the Father, &c. (once.)

Let us Pray.

O Holy Mary, Queen of Virgins, through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us through thy most holy intercession, light to understand the greatness of the benefit he hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, his own beloved Mother, to be our Mother also. Amen.

* Those who answer the Rosary commence at the above, and say Holy Mary, &c., as usual.

THE ROSARY OF
The Second Joyful Mystery.



The Visitation.

THE MEDITATION.

Let us contemplate in this mystery how the blessed Virgin Mary, understanding from the Angel, that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, &c. (once.)

Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *whom thou didst carry to St. Elizabeth's*

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. *(ten times.)*

Glory be to the Father, &c. *(once.)*

Let us Pray.

O Holy Virgin, most spotless mirror of humility; by that exceeding charity, which moved thee to visit thy cousin St. Elizabeth, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. Amen.

THE ROSARY OF
The Third Joyful Mystery.



The Nativity.

THE MEDITATION.

Let us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, *brought forth our Redeemer Christ Jesus at midnight and laid him in a manger*, because there was no room for him in the inns at Bethlehem.



THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is
with thee; blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus,
who *was born in a stable for us.*

Holy Mary, Mother of God, pray for us
sinners, now and at the hour of our death.
Amen. (ten times.)

Glory be to the Father, &c. (*once.*)

Let us Pray.

O most pure Mother of God, by thy vir-
ginal and most joyful delivery, in which
thou gavest unto the world, thy only Son,
our Saviour, we beseech thee obtain for us
by thy intercession, grace to lead such pure
and holy lives in this world, that we may
worthily sing without ceasing both day and
night, the mercies of thy Son, and his bene-
fits to us by thee. Amen.

The Fourth Joyful Mystery.



The Presentation.

THE MEDITATION.

Let us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who was presented in the temple for us.*

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

O Holy Virgin, most admirable mistress and pattern of obedience, who didst present in the temple the Lord of the temple, obtain for us, of thy beloved Son, that with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

THE ROSARY OF
The Fifth Joyful Mystery.



The Finding of our Lord in the Temple.

THE MEDITATION.

Let us contemplate in this mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, sought him for the space of three days, and at length found him in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee : blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *whom thou didst find in the temple.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

Most blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted ! by that unspeakable joy, wherewith thy soul was ravished in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them ; obtain of him for us so to seek him and to find him in the Holy Catholic Church that we may never be separated from him. Amen.

Hail ! Holy Queen, Mother of Mercy, &c., as on page 56.

The Five Sorrowful Mysteries.

(See p. 28.)

The First Sorrowful Mystery.



The Agony in the Garden.

THE MEDITATION.

Let us contemplate, in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who sweated blood for us.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O most holy Virgin, more than martyr, by that ardent prayer which our beloved Saviour poured forth to his Heavenly Father in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. Amen.

The Second Sorrowful Mystery.



The Scourging at the Pillar.

THE MEDITATION.

Let us contemplate, in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house; the number of stripes they gave him being above five thousand.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who was scourged for us.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O Mother of God, overflowing Fountain of Patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion which pierced thy most tender soul. Amen.

The Third Sorrowful Mystery.



The Crowning with Thorns.

THE MEDITATION.

Let us contemplate, in this mystery, how those cruel ministers of Satan made a crown of sharp thorns, and most cruelly pressed it on the head of our Lord Jesus Christ.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who was crowned with thorns for us.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

O Mother of our eternal Prince and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that, by thy intercession, we may be delivered here from all motions of pride, and, in the day of judgment, from that confusion which our sins deserve. Amen.

THE ROSARY OF

The Fourth Sorrowful Mystery.



The Carriage of the Cross.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the Cross,* which was laid upon him for his greater torment and ignominy.

* It was about fifteen feet in length.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who carried the heavy Cross for us.* Holy Mary, Mother of God, pray for us, sinners, now, and at the hour of our death Amen. (*ten times.*)

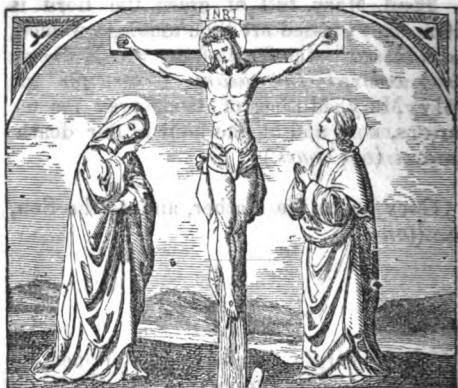
Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O Holy Virgin, Example of Patience, by the most painful carrying of the Cross, on which thy Son our Lord Jesus Christ bore the heavy weight of our sins; obtain of him for us, by thy intercession, courage, and strength, to follow his steps, and bear our cross after him to the end of our lives. Amen.

THE ROSARY OF

The Fifth Sorrowful Mystery.



The Crucifixion of our Lord Jesus Christ.

THE MEDITATION.

Let us contemplate, in this mystery, how our Lord and Saviour Jesus Christ, being come to Mount Calvary, was stript of his clothes, and his hands and his feet most cruelly nailed to the Cross, in the presence of his most afflicted mother.

THE BLESSED VIRGIN.

Our Father, &c. (once.)

Hail, Mary, full of grace, the Lord is
~~with~~ thee : blessed art thou amongst women,
~~and~~ blessed is the fruit of thy womb, Jesus,
~~who was crucified and died for us.~~ Holy
Mary, Mother of God, pray for us sinners,
now, and at the hour of our death. Amen.
(~~ten times.~~)

Glory be to the Father, and to the Son,
&c. (once.)

Let us Pray.

O holy Mary, Mother of God, as the
body of thy blessed Son was for us extended
on the Cross, so may our desires be daily
more and more stretched out in his service,
and our hearts wounded with compassion
for his most bitter passion. And thou, O
most blessed Virgin, graciously vouchsafe
to help us to accomplish the work of our
salvation, by thy powerful intercession.
Amen.

Hail, Holy Queen, &c., as on page 56.

THE ROSARY OF

The Five Glorious Mysteries.

(See p. 23.)

The First Glorious Mystery.



The Resurrection.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee : blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who arose again from the dead.* Holy Mary, Mother of God, pray for us sinners, and at the hour of our death. Amen. (*Three times.*)

Glory be to the Father, and to the Son, (*once.*)

Let us Pray.

○ glorious Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only beloved Son ; we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

The Second Glorious Mystery.



The Ascension.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in sight of his most holy Mother, and his Apostles and Disciples, to the great admiration of them all.

THE BLESSED VIRGIN.

Our Father, &c. (once.)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, who ascended into heaven. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (ten times.)

Glory be to the Father and to the Son, &c. (once.)

Let us Pray.

O Mother of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing, here on earth, and hereafter in heaven. Amen.

The Third Glorious Mystery.



The Descent of the Holy Ghost.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his apostles; who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women and blessed is the fruit of thy womb, Jesus *who sent the Holy Ghost.* Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O Sacred Virgin, tabernacle of the Holy Ghost, we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

The Fourth Glorious Mystery.



The Assumption of the B. V. Mary into Heaven.

THE MEDITATION.

Let us contemplate, in this Mystery, how the glorious Virgin Mary, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who assumed thee into heaven.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O most prudent Virgin, who entering into the heavenly palace, didst fill the holy angels with joy and man with hope, vouchsafe to intercede for us at the hour of our death, that, free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

THE ROSARY OF

The Fifth Glorious Mystery.



The Coronation of the Blessed Virgin.

THE MEDITATION.

Let us contemplate, in this Mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her son with the brightest diadem of glory.

Our Father, &c. (*once.*)

THE BLESSED VIRGIN.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women and blessed is the fruit of thy womb, Jesus, *who crowned thee in Heaven.* Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, one God world without end. Amen. (*once.*)

Let us Pray.

O Glorious Queen of all the heavenly citizens, we beseech thee, accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

THE ROSARY OF THE BLESSED VIRGIN.

SALVE REGINA.

Hail! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious advocate, thine eyes of mercy towards us; and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus. O clement! O pious! O sweet Virgin Mary!

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ

Let us Pray.

O God, whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that meditating upon these mysteries, in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

Hear, O merciful God, the prayers of thy poor servants, that we who meet together in the Society of the most holy Rosary of

INDULGENCES ATTACHED TO THE ROSARY.

the Blessed Virgin, Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us, through Jesus Christ our Lord. Amen.

The Litany of the Blessed Virgin (page 88.).

INDULGENCES ATTACHED TO THE ROSARY OF THE BLESSED VIRGIN.

If those who are admitted into the Confraternity of the Rosary say, at least once a week, the whole Rosary, meditating at the same time on the mysteries of the life, passion, and resurrection of our Lord Jesus Christ, they may gain a plenary indulgence.

1. On the day of their reception;
2. On the first Sunday of every month;
3. On the principal feasts of the Blessed Virgin Mary; provided they visit, if possible, the Church or Chapel of the Rosary;
4. At the hour of death;

To gain the above indulgences, it is necessary that they should devoutly approach the sacraments of Penance and the Blessed Eucharist, and offer up some prayers to God, on the day of such communion, for the usual intentions.

5. An indulgence of one hundred days for each *Our Father*, and each *Hail*

Mary, every time they recite the whole Rosary, or a third part of it.

N. B.—Those who are not capable of meditating, may gain the above indulgences by reciting the Rosary with devotion.

THE MANNER OF SAYING THE ROSARY ON THE BEADS.*

On the cross, say
The Apostles' Creed.

On the next large bead, and on every large bead, say
The Lord's Prayer.

On the next three small beads, say
Three Hail Marys, *as they are said on pages 24 & 25.*

After these, and at the end of every decade, say
Glory be to the Father, &c.

Say the Hail Marys in the fifteen decades as they are said in the preceding Rosary; that is, after the holy name of Jesus, in the middle of each Hail Mary, express in each decade, respectively, one of the fifteen following sentences:

I.—*In the Joyful Mysteries, say,*

1. Who WAS MADE MAN for us.
2. Whom thou didst carry to St. Elizabeth's.

* The Beads should be blessed by a priest who has the faculty of attaching indulgences to them.

MANNER OF SAYING THE ROSARY.

3. Who was born in a stable for us.
4. Who was presented in the temple for us.
5. Whom thou didst find in the temple.

II.—*In the Sorrowful Mysteries, say.*

1. Who sweated blood for us.
2. Who was scourged for us.
3. Who was crowned with thorns for us.
4. Who carried the heavy cross for us.
5. Who was crucified and died for us.

III.—*In the Glorious Mysteries, say,*

1. Who arose from the dead.
2. Who ascended into Heaven.
3. Who sent the Holy Ghost.
4. Who assumed thee into Heaven.
5. Who crowned thee in Heaven.

BEADS IN THE FORM OF A



"The Blessed Virgin said to St. Eulalia, that she was
 better pleased with five decades said with pauses and devo-
 tions than with fifteen in haste and with less devotion."
 See GLORIES OF MARY, p. 654.

Origin of the Living Rosary.

THE admirable devotion entitled "THE LIVING ROSARY," commenced in the city of Lyons, in the year 1826. It owes its origin to the same pious individual, whom the Lord had chosen four years before to be the foundress of that great work of religion, the Association for the Propagation of the Faith. A few years after the devotion had been established, it attracted the attention of Cardinal Lambroschini, who was then Nuncio of the Holy See in France. On his way through Lyons, the Cardinal had an opportunity of making himself acquainted with the forms and rules of the devotion, and was delighted to witness the abundant fruits of virtue which it had already produced. Having returned to Rome, he gave an account of it to his late holiness, Pope Gregory XVI., who was graciously pleased to give it his solemn sanction and approbation, and to issue, in confirmation of it, a brief containing the following Indulgences:

They who belong to a Society of the Living Rosary, and recite the part of the

Rosary assigned to them, may gain a Plenary Indulgence :

1. On the first festival after their admission ;
2. On the third Sunday in each month ;
3. On the solemn feasts of Christmas, the Epiphany, the Circumcision, Easter, the Ascension, Corpus Christi, Pentecost, and Trinity Sunday ; also, upon all the festivals of the Blessed Virgin, provided on those days they approach devoutly the sacraments of Penance and the holy Eucharist, and offer up some prayers in a church.

These indulgences may be gained by those who are lawfully prevented from going to church, provided they perform some other work of piety substituted by their confessor.

4. An indulgence of one hundred days, every time they recite their part of the Rosary during the week ; and an indulgence of seven years and seven times forty days, every time they recite it on Sundays and festivals.

The above plenary indulgences are applicable to the souls in Purgatory.

N. B.—The indulgences attached to the recital of the Rosary, are also attached to the Living Rosary.

RULES FOR THE ESTABLISHMENT AND DIRECTION OF SODALITIES, AND THE MANNER OF RECITING THE LIVING ROSARY.

WHAT is so particularly admirable in the devotion of the *Living Rosary* is, that, combining as it does a number of souls in the exercise of piety, and the fervent practice of virtue, it requires very little of the members individually, whilst it secures to each a full participation in all the advantages and merit of the sodality which they form. This will appear from considering the manner in which the devotion is carried on, which is as follows :—

Fifteen persons unite, and having formed themselves into a company or circle, they divide amongst each other the fifteen mysteries of the Rosary of the Blessed Virgin, assigning by lot one mystery to each.

Thus, by reciting each a decade, or *one Pater* and *ten Aves*, with a *Gloria Patri* every day, in honor of their respective mysteries, the daily recitation of the entire Rosary is constantly kept up by the circle. A number of circles united under a clergyman, as director, constitutes a sodality.

The following observances have been

drawn up for the establishment and direction of such sodalities. They have the recommendation of experience, as they have been already acted upon, and have proved, at once, simple and exceedingly effective in their operation :—

1st.—A clergyman purposing to establish a sodality, should procure a few pious persons in the first instance, who would give their assistance in forming the circles, or companies, as above, and remain afterwards the *representatives* of these circles.

2d.—After having explained the devotion to the *representatives*, and having informed them of his intention to establish it, he should provide them with a number of prospectuses containing a brief account of the devotion.

3d.—These preliminary arrangements being made, the next step to be taken, is to introduce the devotion to the faithful at large, and to explain the manner in which it is practised, together with the arrangements already made for the formation of the circles, of which the sodality is to be composed.

4th.—The people being now informed of the devotion, the representatives are to proceed to form the circles, in doing which they will be greatly assisted by the following rule.

5th.—Each *representative* is in the first instance to find two other associates, and then the three thus associated, obtain each four additional members, thus completing the circle.

6th.—The representatives take a list of the members of their respective circles, which they hand in to the secretary of the sodality, in order to be entered in a register kept for that purpose.

7th.—The secretary should be careful to keep the circles distinct in the register, and to note down the representatives of each.

8th.—For the correct keeping of the register, the representatives should give notice as soon as possible to the secretary of any changes or substitution of names, that may from time to time occur in their circles, that he may be thereby enabled to make the necessary corrections in the register.

9th.—A number of circles being thus formed, there is a mystery of the Rosary, together with the corresponding virtue, and a patron saint from the calendar of the month allotted to each member on the first Sunday of each month.

10th.—The members are apprised of the mysteries, together with the virtues and saints allotted to them, by means of printed tickets, one of which is drawn for each mem-

ber, and forwarded by the secretary through the representatives.

11th.—The members, having received their tickets, which are forwarded immediately after being drawn, take a few moments every day during the month to reflect on the mysteries assigned them respectively. They then recite *one Pater, ten Aves, and one Gloria Patri*, in honor of these mysteries and to obtain of God, through the intercession of the Blessed Virgin, the grace of the corresponding virtues. They also unite their own co-operation by taking some particular occasions for the more fervent practice of these virtues.

12th.—The reflection on the mysteries may be greatly facilitated, particularly in the case of persons not accustomed to meditation, by reading the reflections, and by expressing the mystery itself, on which we meditate, in the middle of each *Hail Mary*, immediately after the name of Jesus, as shown before.

13th.—The members conclude this daily devotion by invoking their patrons, and imploring their intercession.

14th.—The members to whom the first Joyful Mystery is allotted, recite, moreover, the CREDO, PATER, and THREE AVES, which precede the Rosary; and at the conclusion

of his decade each member of the circle recites this short prayer:—

“ May the Divine Heart of Jesus, and the Immaculate Heart of Mary, be ever known loved, honored, and imitated in all places throughout the world.”

15th.—The Adorable Sacrifice of the Mass is offered for the spiritual and temporal welfare of the members, and for the extension of the sodality, on the third Sunday of every month, the day of the monthly plenary indulgence.

16th.—The representatives, on the delivery of the tickets, receive the monthly donations of the members, and hand in the amount to the secretary, on the second Sunday of each month.

17th.—The donations are applied to defray the necessary expenses of the sodality, for printing, stationery, &c., &c., and any surplus that may be in hand, is to form a fund for the purpose of providing vestments, and other requisites for the service of the altar, &c. The donation is only one penny per month in Ireland, and six cents a month in the United States.

By thus contributing to the respectability of divine worship, the members will have the merit of promoting an object most dear to the Almighty. If the Lord was pleased to

SPECIAL EXCELLENCE OF

furnish the model of the ancient tabernacle, and minutely to define all its ornaments, together with the style and quality of the vestments to be used in his service under the Mosaic dispensation, much more desirous, unquestionably, must he be, that the august rites and mysteries of the religion of his divine Son, which gives reality to the figure, and substance to the shade, should be administered with suitable pomp and magnificence. "*For if that which was done away was glorious, much more that which remaineth is in glory.*"—2 Cor. iii. 11

SPECIAL EXCELLENCE

OF THE

Living Rosary.

THE LIVING ROSARY is substantially the same devotion as the ordinary Rosary, it consequently possesses all its excellence and advantages; and differs from it only in the manner of reciting it. But entirely distinct from these, it derives a special excellence, and special advantages from the peculiar manner in which it is recited.

In the first place, as the portion of the

Rosary, which each person has to recite, according to the rules of the *Living Rosary*, is so very small, there is thereby an inducement for a greater number to unite in it. Many allege that the ordinary Rosary is too long, and that their occupations and duties allow them not time enough to say it. Hence it is that the Rosary is practised only by very few: in fact it may be said to be confined as a daily devotion to religious communities. But when it is divided according to the plan of the *Living Rosary*, amongst a circle of fifteen associates, each of whom has to recite only one decade, this excuse is at once removed, and hundreds are disposed to unite in the devotion. What, then, is the practical result? The practical result is, that for every circle of fifteen, who unite in the *Living Rosary*, so many full and entire Rosaries are said every day, and said by those who would, perhaps, never say a single Rosary by themselves.

A farther advantage of the *Living Rosary* is, that it unites a number of individuals in the holy exercise of prayer. This advantage is specially noticed by his late Holiness in the Brief approving the devotion. "The devotion," observes the Holy Father of the faithful, "acquiring in some

sort increased efficacy, from such a union of suppliants, it must necessarily be more agreeable to God, who, implored by common entreaty, is moved to commiseration and favor." Every circle comprises a union of fifteen members, and we have only to consider a number of such circles every day reciting so many Rosaries; that is, every day commemorating the great and adorable mysteries of our faith, those prodigies which divine power, goodness, and mercy have wrought for our salvation; every day addressing the Eternal Father, so often in that form of prayer, which was dictated by his divine Son as most acceptable to him, and most suited to our manifold wants; every day imploring the patronage and intercession of the Mother of God, and uniting with the blessed in heaven in their homages of praise and adoration to the most Holy Trinity. We have only to consider this accumulation of devotion and piety, and we must be impressed with the highest idea of its efficacy with the great Author of grace and mercy. In consequence, likewise, of this union of prayer which the *Living Rosary* establishes between the members, they are made partakers in the merits and fruits of each other's petitions. Just as when a number of persons combine to com-

mit a bad act, each and every individual of the number is guilty to the entire amount of culpability attached to the crime, in which they are jointly concerned; so also when a number of persons unite in an act pleasing to God, each and every one of the number is entitled to reward, to the full and entire extent of merit attached to such an act. In the application of this principle to the *Living Rosary*, how consoling and encouraging must it not be to the members to be able to assure themselves, that though they are required by the rules of the devotion to recite only one decade, they have *the full merit of the entire Rosary* recited by the circle to which they respectively belong. Every true Christian, diffident as he should be in the merit of his own endeavors, should be delighted to join in a devotion wherein he may make up for his own deficiencies, by the merit and efficacy of the prayers of others.

It is not, then, a matter of surprise, that the Supreme Pastor of the faithful, in the plenitude of his power as Vicegerent of Jesus Christ, should be induced in consideration of such precious and extensive advantages, to open the treasury of the Church, and to enrich the *Living Rosary* with the numerous indulgences which he has attach

ed to it. In considering the number and extent of these indulgences, the faithful are furnished with the strongest inducement to join in the practice of a devotion, whereby they may expiate the temporal punishment, which ordinarily remains due to sin after the eternal punishment which it deserved is remitted in the sacrament of Penance.

DEDICATION OF ONE'S SELF TO THE BLESSED VIRGIN MARY, TO BE MADE AT THE TIME OF ADMISSION INTO HER CONFRATERNITIES.

Most Holy Virgin Mary, Mother of God. I, N. N., though most unworthy of being thy servant, yet moved by thy admirable virtue, and with a desire of serving thee, choose thee, this day, in presence of my guardian Angel, and the whole court of Heaven, for my Patroness, Queen, Advocate, and Mother. I firmly purpose always to love thee, and to serve thee for the time to come, and to do all in my power to make others love and serve thee also.

I beg of thee, O Mother of God, and my most merciful and amiable Mother, through

TO THE BLESSED VIRGIN MARY.

the blood of thy divine Son, shed for me, to receive me into the number of those who are devoted to thee, as thy child and perpetual servant. Assist me in all my thoughts, words, and actions, and in all the moments of my life, so that every step I take, and every breath I draw, may be directed to the greater glory of my God. Grant, that through thy powerful intercession, I may never more offend my beloved Jesus, but may glorify and love him in this life, and that I may love thee also, so that with thee I may enjoy him in the heavenly Paradise. Amen.

Mary, my Mother, I recommend my soul to thy blessed care now, but especially at the hour of my death.

A Shorter Act of Dedication.

Holy Mary, Virgin Mother of God ! I N. N., choose thee this day for my Mother, Queen, Advocate and Patroness ; and I firmly resolve and purpose never to depart, either by word or action, from the duty I owe thee, nor to suffer those committed to my charge to say or do any thing against thy honor. Receive me, therefore, as thy servant for ever ; assist me in all the actions of my life, and forsake me not at the hour of my death. Amen.

A PRAYER FOR RENEWING THE DEDICATION OF ONE'S SELF TO THE BLESSED VIRGIN MARY.

O Mary, most pure Virgin, and most holy Mother of God, I revere thy sacred name. I acknowledge myself unworthy of the honor of being admitted into the number of thy devoted servants and faithful clients. Relying, however, on thy admirable piety and exceeding great goodness, and moved by a sincere desire of paying thee due respect and service, I renew this day, before God, and in the presence of thy most chaste spouse, St. Joseph, in the presence of my guardian Angel, and the whole court of Heaven, the choice I have hitherto made of thee, as my peculiar and special Patroness and Mother. I firmly purpose to honor and serve thee henceforward as such, and I will use my endeavors, that others may likewise devote themselves to thee, and may render thee due honor, respect, and service.

I place myself under thy powerful patronage, O most clement Mother, and most earnestly entreat thee, through the infinite merits of thy divine Son, our Lord Jesus Christ, particularly through his most precious blood, shed for our redemption and sal

TO THE BLESSED VIRGIN MARY.

vation, that thou wilt continue to account me among the devoted children of thy predilection and choice, and that thou wilt obtain of God for me the grace of guarding carefully all my thoughts, desires, words, and actions, and of conducting myself in such a manner, that nothing in me may be ever displeasing to my God or to thee; but that all the faculties and powers of my soul, all the senses and members of my body, and my whole being, may be offered a holocaust of praise and honor to his divine Majesty, now, during the whole course of my life, and at the hour of my death. Then, O Mary, I beseech thee to be particularly mindful of me, to protect me from all my infernal enemies, and to conduct my soul out of this miserable world to enjoy my God, thy glory, and the happy society of all the angels and saints, for an endless eternity. Amen.

DEDICATION OF ONE'S FAMILY TO THE MOST HOLY VIRGIN MARY.

O blessed and immaculate Virgin, our Queen and Mother, the refuge and consolation of all miserable sinners, I, with my

PRAYER TO THE BLESSED VIRGIN MARY.

whole family, prostrate before thy throne, choose thee as Patroness, Mother, and Advocate. I, and all who belong to me, dedicate ourselves for ever to thy service; and we supplicate thee, O Mother of God, to enroll us among thy servants. Take us under thy protection, and assist us during life, but still more at the time of our death.

O Mother of Mercy, I consign to thy care and government my house, my relatives, my interests, and all my affairs. Vouchsafe to take charge and to dispose of us all, according to thy will and pleasure. Bless me, then, and all my family; and do not permit any of us to offend thy Son. Defend us in temptations, deliver us from dangers, provide for us in our wants, counsel us in our doubts, comfort us in our afflictions, assist us in our infirmities, and especially in the agonies of death. Do not permit the devil to glory in having in his chains any one of us, who are consecrated to thee; but obtain that we may all arrive at the kingdom of glory, to return thee our grateful thanks, and to join with thee in praising and loving our Redeemer Jesus for all eternity. Amen.

DEVOUT PRAYERS MADE USE OF BY ST.
MECHTILDIS.

Hail, Mary, &c.

O Holy Mary! our sovereign Queen! as God the Father, by his omnipotence, has made thee most powerful, so assist us at the hour of our death, by defending us against all the power that is contrary to thine. *Hail, Mary, &c.*

O Holy Mary! our sovereign Queen! as God the Son has endowed thee with so much knowledge and splendor, that it enlightens all Heaven, so in the hour of our death, illumine and strengthen our souls with the knowledge of the true faith, that they be not perverted by error or pernicious ignorance. *Hail, Mary, &c.*

O Holy Mary! our sovereign Queen! as the Holy Ghost has plentifully replenished thee with the love of God, so instil into us at the hour of our death, the sweetness of divine love, that all bitterness at that time may become acceptable and pleasant to us *Hail, Mary, &c.*

"Our Blessed Lady, herself, taught St Mechtildis the above-mentioned triple salvation, promising her certain assistance for it at the hour of her death."

**WONDERFUL FRUITS OF DEVOTION TO THE
HOLY ROSARY.****EXAMPLE 1.**

The birth of St. Louis, king of France was the fruit of devotion to the Mother of God and the holy Rosary. The pious queen, Blanche of Castile, desired ardently to give an heir to the throne, who might be according to God's own heart. St. Dominick, who lived at that time, advised her to have recourse to the Blessed Virgin, and to the devotion of the Rosary, to recite it often, and to engage the most devout persons of the kingdom to offer frequently in her name the same homage; and he encouraged her to hope that the blessing she desired would be the fruit of her prayers. Queen Blanche faithfully followed this advice. The virtue of the holy Rosary, and the piety of the religious princess, soon obtained the desired effect. She had a son, and in her son a king who made sanctity to reign on the throne; who consecrated his crown by all Christian virtues; who illustrated his life by the most heroic actions; in a word, who carried his baptismal robe unsullied to the

TO THE HOLY ROSARY.

tomb, enriched with all the merits which make saints.

This great prince had so tender and lively a devotion for the Blessed Virgin, and so loved her humility, that to honor and imitate her, he assembled every Saturday (the day consecrated to Mary), a multitude of the poor in his palace, in his own apartments: there, following the example of our Blessed Saviour, he washed their feet in a basin, and wiped them with his own hands; he then kissed them with a respect which showed that in them he recognized the members of Jesus Christ, after which, to unite charity with humility, he made them dine, and served them himself at table.

This edifying ceremony was concluded by an abundant alms, which he distributed to each one in honor of the Queen of Heaven and Earth. He had desired to die on a Saturday, to crown, as it were, by the homage of his last sigh, the devotions which he had every week performed on that day in honor of the Blessed Virgin. His desire was granted; Mary vouchsafed to obtain his entrance into heaven on the day dedicated to her honor.

Oh! how happy for us to have the protection of such a good and loving Mother!

EXAMPLE 2.

The blessed Alain de la Roche relates, that a bishop in Spain, notwithstanding all his endeavors, being unable to succeed in reforming his people, resolved, after the example of St. Dominick, to preach the holy Rosary, taking care to explain the mysteries, and to teach them how to meditate. The faithful embraced this devotion with ardor, and, in a short time, numberless conversions were wrought; ignorance, impiety, immorality, and other vices were replaced by prayer, penance, the frequenting of the holy sacraments, and the practice of all Christian virtues. This zealous prelate could not sufficiently praise God for the change which had taken place in his cathedral town; he commanded the clergy of his diocese to employ the same means, which were followed with the same success; so that in a short time the whole face of his diocese was entirely changed.

The same blessed Alain has also preserved for us the testimony of a virtuous priest, of which the following are the words: "I have exercised the office of pastor during several years; I have preached on all sorts of subjects as well as I was able; I have neglected nothing which could

instruct, touch, and convert the souls intrusted to me ; but seeing that I worked in vain, and reaped no fruit from my labor, I resolved to sacrifice the studied discourses which I had been accustomed to make, and try if I should succeed better by simply preaching the devotion of the holy Rosary, explaining the prayers which compose it, and the mysteries on which it is grounded. I had neglected this excellent custom, notwithstanding the reproaches of my conscience, through human respect, fearing lest the world should ridicule me, and consider the subject unworthy of the pulpit. But I declare that, in less than a year, more conversions were made in my parish, than during the thirty preceding years, when I had only delivered studied discourses."

From these, and a number of the like examples, blessed Alain concluded, it were desirable if pastors and preachers took care to exhort the faithful to embrace this pious exercise, which is suited to every capacity, and peculiarly adapted for instructing the soul that meditates attentively on the mysteries, and the important truths of religion.

A number of similar examples might be cited to show that, in all ages and countries this excellent devotion has produced most happy effects. How many women have ob-

tained the conversion of their husbands, and children, by reciting assiduously the holy Rosary! How many travellers have thereby escaped great dangers! How many sick have been cured! How many have obtained strength to combat and vanquish the most inveterate temptations, and resist the most violent passions, by invoking the Blessed Virgin, and reciting the Rosary.

THE FESTIVAL OF THE ROSARY.

This festival takes place on the first Sunday of October. It was instituted to implore the Divine Mercy in favor of the Church and of all the faithful, and to thank the Almighty for the protection he has afforded them, and for the innumerable benefits he has conferred upon them, particularly for his having delivered Christendom from the arms of the infidels by the miraculous victory of Lepanto, in 1571, through the patronage and intercession of the Mother of God, implored with extraordinary fervor in the devotion of the Rosary. To the same means Pope Clement XI. acknowledged the

LITANY OF THE BLESSED VIRGIN.

Church to be indebted for the wonderful victory which Prince Eugene of Savoy, obtained over the Turks, near Belgrade, in 1716. Upon which account his Holiness caused one of the five standards, which were taken from the infidels, and which was sent him by the emperor, to be hung up in the Dominicans' Church of the Rosary in Rome.

THE LITANY OF THE BLESSED VIRGIN.

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. Christ hear us. Christ graciously hear us.

God the Father of Heaven, have mercy on us

God the Son, Redeemer of the world have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

LITANY OF THE BLESSED VIRGIN,

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,

Pray for us.

LITANY OF THE BLESSED VIRGIN.

Gate of Heaven,
Morning Star,
Health of the weak,
Refuge of sinners,
Comfortress of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without sin,

Pray for us.

Lamb of God, who takest away the sins
of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins
of the world, *Hear us, O Lord.*

Lamb of God who takest away the sins
of the world, *Have mercy on us, O Lord.*

Christ hear us. Christ graciously hear
us. Lord have mercy on us. Christ have
mercy on us. Lord have mercy on us.

Our Father, &c.

Ant. We fly to thy patronage, O Holy
Mother of God; despise not our petitions
in our necessities, but deliver us from all
dangers, O ever glorious and blessed Virgin.

V. Pray for us, O Holy Mother of God,

LITANY OF THE BLESSED VIRGIN.

R. That we may be made worthy of the promises of Christ

Let us Pray.

Pour forth, we beseech Thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

May the divine assistance remain always with us. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Devotion of the Scapulars.

SCAPULAR OF OUR LADY OF MOUNT CARMEL.

“As it is considered a mark of distinction by men, to have attendants wearing their livery, so does the Blessed Virgin like to see her servants wear her scapular; it should be a sign of their having devoted themselves to her service, and of their belonging to the family of the Mother of God.”—ST. ALPHONSUS LIGUORI.

Gaudens gaudebo—quia induit me vestimentis salutis—(Is. lxi., 10). “Joyfully will I exult, because I have been clothed with the garment of salvation.” “Why,” exclaims St. Bernard, “should a weak mortal fear to have recourse to Mary? In her we shall find nothing to terrify, nothing to alarm us; on the contrary, Mary is all sweetness. To those who apply to her, she gives milk for food and wool for clothing.

She opens to us the treasures of her holy intercession, in order that all may partake of her plenitude." These words need no explanation: let us only try to find the proof of them in the devotion of the holy scapular.

It is Mary who presents it to us, as the sign of her adoption, as a pledge of her assistance, and a source of peace and confidence. There is nothing austere or painful in this devotion, and if it be a burden or yoke, it is like that of our Saviour, light and sweet. "Come," says Mary to the children of the Church, "come to me, that I may endow you with the riches which I possess, that I may clothe you with the garment prepared for my servants. This garment is the garment of salvation; it will draw down upon you the fulness of my mercy."

Few persons will at first comprehend this language, and, perhaps, they may be tempted to reject it, either from mistrust of practices of piety in general, or particular prejudice against the holy scapular. They should, however, hesitate to do so, as they would thus lose the precious graces which the Mother of Mercy bestows on her devoted children! "We know," says a pious author, "that Mary confers many and even

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daily favors, on those who have the honor of wearing her scapular." "And we maintain," says a celebrated theologian (Berger, Dict. Theolog., art. Scapulaire), that this devotion is useful and salutary, because it induces the faithful to honor the Mother of God, to imitate her virtues, to recite prayers in her honor, to frequent the sacraments, and to unite fraternally for the performance of good works." "This is not saying enough," adds the venerable Father de la Colombiere; "of all the practices of piety with which it is usual to honor Mary, there is not one which (if we may say so) makes our predestination so certain as this; we should, therefore, give it a decided preference over every other."

The devotion of the scapular is of great antiquity, and ever since its first beginning, has been highly approved of by the Church, which is sufficiently attested by the Bulls of the Pontiffs, and the indulgences they have granted to it at various times.

The great advantages which this confraternity possesses over others, are:

1st—*It is not of human invention.*

2dly—*It is favored with the special protection of the Queen of Heaven.*

3dly—*It has the promise of eternal salvation.*

4thly—*It avails much to shorten the expiatory flames of Purgatory.*

5thly—*It has been favored by God with many graces and miracles, ever since its first institution.*

It is related in the Fourth Book of Kings, chap. 5, that Naaman, the Syrian, who was infected with leprosy, was told by Eliseus the prophet, "Go and wash in the river Jordan seven times, and thou shalt be made clean:" but he disdained to follow the advice, as a thing that could not be of any use to him. His servant, however, earnestly exhorted him thereto, saying, "*If the prophet had bid thee do some great thing, thou shouldst have done it; how much rather then when he said to thee, Wash and thou shalt be clean.*" The same may be said at present concerning the holy scapular; if our blessed Lady had commanded us to do some great act, if she had enjoined us some severe penance, or ordered a long and dangerous pilgrimage, promising, as the recompense, that we should be freed from eternal damnation, from the pains of Purgatory, and even in this life preserved from many dangers; reason would tell us that we should be willing to make every endeavor to obtain such great favors; but Mary only says, "*Wear my*

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livery," and she has annexed these and many other favors to the reception and devout wearing of the holy scapular. But you will, perhaps, object with Naaman, what will such a weak thing as the scapular avail us? To this I answer with the Apostle, "The weak things of the world hath God chosen that he may confound the strong."—1 Cor. i., 27. He that made choice of the weak element, water, to wash us from the deep stain of original sin, in which we were all born, makes use of the habit of the scapular (weak as it is in itself) to produce those holy effects, which will be more fully explained in the following pages. May those who shall peruse them, on finding that they have so easy and efficacious a means of promoting their spiritual welfare, hasten to avail themselves of it, or they will be liable to the reproach of indifference about the all-important affair of salvation; and should they unhappily lose their immortal souls, God will have just cause to make the same reproach to them which he made to the Israelites (Osee, xii., 9): **De-**
struction is thy own, O Israel!

ORIGIN OF THE HOLY SCAPULAR OF OUR
LADY OF MOUNT CARMEL

The word scapular is derived from the Latin, and signifies a garment worn on the shoulders. And since the introduction of this devotion into the Church, this word has been employed to designate two small pieces of brown woollen cloth, which are worn as a mark of particular devotion to the Mother of God.

This devotion was instituted towards the middle of the 13th century, and as it was in some measure the fruit of the prayers of St. Simon Stock, we will relate some incidents of his admirable life. He was born in England, in the County of Kent, in 1163, and was endowed even from infancy with such extraordinary grace, that at the age of 12 years he retired to a solitude, where his food was only herbs and roots, with water from a rivulet to quench his thirst. The hollow of an old tree served him for an oratory, a bed, and a cell. Prayer was there his sole occupation, and the Mother of God, to whom he was tenderly devoted,

favored him with particular graces. He spent thirty years in this solitude. Some monks of Mount Carmel having come from the East into England, Simon was informed of their arrival, and the holy Virgin having revealed to him how dear that order was to her, and how much she wished him to enter into it, he went and cast himself at the feet of those Fathers, who immediately admitted him amongst them. Nothing could equal the fervor of the new monk. His life was more angelical than human. Inflamed with the same fire which had consumed the illustrious patriarch and founder of his order, he was so successful in kindling it in his native land, that the whole island became animated with new fervor, and the numerous conversions which followed his sermons, were not less wonderful than the extraordinary and frequent miracles which were worked by this servant of God. These prodigies, as well as his uncommon virtue, induced the friars to raise him to the dignity of Superior General of Mount Carmel. He then zealously devoted himself to promote in his order, an ardent devotion to the Blessed Virgin Mary, in which he perfectly succeeded. From that period he might assuredly claim her special protection, and even, if we may presume to

say so, the gratitude of her who has said,
 "I love those who love me."

Nevertheless, he earnestly wished to have some sensible mark of it, and for a long time he entreated her to grant him some pledge of her favor. After he had passed several years in tears and supplications, this good Mother condescended to his desires. She appeared to him, surrounded by a great number of blessed spirits, and holding a scapular in her hand, "*My beloved son,*" said she to him, "*receive this scapular as the livery of my confraternity. It is a privilege granted to you and to all the Carmelites; it shall be a mark of predestination, a safeguard in danger, a pledge of peace and of eternal alliance. Whoever shall be so happy as to die wearing this garment, shall not suffer in the eternal flames of hell.*" This vision occurred on the 16th of July, 1251. Blessed Simon, transported out of himself by the favor which he had received from the Ever Blessed Virgin, announced it in every place, and displayed the scapular which she had left behind, as a proof of the reality of the vision. Nations and kings, attracted by the consoling promises of Mary, every where hastened to make application to the holy Friars whom she had made the deposito-

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ries of this treasure. Besides many popes of former days, says a pious author, we know that several nearer to our own times, as Clement X., Clement XI., Clement XII., Benedict XIII. and XIV. wore the holy scapular with great veneration. Among princes we find that Edward I. and Edward II., kings of England, the Emperors Ferdinand II. and III., the Empress Eleonora, the kings of Spain and Portugal, and almost all the princes and princesses of their courts, were enrolled in the confraternity of the scapular.* Among the kings of France, St. Louis, Louis XIII., Louis XIV., Louis XV., and his devout consort Mary Leczinska of Poland, as likewise the Dauphin, father of Louis XVI., all considered it an honor to wear the livery of the Queen of Heaven.

Indeed, the faithful of all ranks every where enrolled themselves in such numbers in the confraternity of Mount Carmel, that the various authors who have treated of this devotion unanimously assure us, that there has been none more approved of, or more generally spread throughout the Christian world, than that of the holy scapular.

* "The inscription of the names of the members in the ~~entry~~ of the confraternity was dispensed with by a decree of his late Holiness, Gregory XVI., dated August, 1839."

REVELATION MADE TO POPE JOHN XXII.

About fifty years after the death of St. Simon Stock,* the Blessed Virgin Mary made a second promise to Pope John XXII., in favor of the Carmelites, and of the brethren of the holy scapular.

One day that he had, as usual, risen very early to pour forth his soul in prayer, being on his knees in a kind of ecstasy, the Queen of Heaven, the Comfortress of the afflicted appeared to him, surrounded with supernatural light, and wearing the Carmelite habit, spoke thus to him :

“ John, vicar of my Son, it is to me you are indebted for your exaltation to the dignity which you enjoy, in consequence of my solicitations in your behalf with my Divine Son, and as I have delivered you from the snares of your enemies, so do I expect that you will give ample and favorable confirmation of the holy Carmelite order, which was first instituted on Mount

* On the 16th day of July, in the year 1265, St. Simon Stock departed this life at Bordeaux, in the one hundredth year of his age; he was rendered glorious by the gift of miracles and prophecy. Nicholas III. granted his feast for Bordeaux on the 16th of May; and Paul V. extended it to the whole order of Carmelites.

*Carmel. * * * * ** *And if among the Religious or Brethren of the Confraternity, who depart out of this life, there shall be any who for their sins have been cast into Purgatory; I, their glorious Mother, will descend, on the Saturday after their death; I will deliver those whom I shall find in Purgatory, and take them up to the holy mountain of eternal life."* These are the very words of the Bull of the 3d March, 1322, whereby Pope John XXII. made the promulgation of this privilege, which he at the same time confirmed in all its extent, saying, "I accept then, this holy indulgence, I corroborate and confirm it on earth, as Jesus Christ, by reason of the merits of his glorious Mother, has conceded it in Heaven." (Bullarium Carmelitanum, tom. 61.) This is called the Sabbatine Bull, which has been approved of by Pope Alexander V., Clement VII., Pius V. and Gregory XIII. (See Bened. XIV.—Father Crasset.) The sacred Congregation of rites also acknowledged it, for it is stated as a pious belief, in the lessons of the solemn commemoration of our Lady, which the Carmelites celebrate on the 16th of July, and these lessons having been examined and approved of by Cardinal Bellarmine, were confirmed by the sacred Congregation

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in 1609, and subscribed by the Prefect of the said congregation, in the name of Pope Paul V.; this approbation was renewed in 1612. Moreover, the Congregation of the holy office of the inquisition, under Paul V., in 1613, confirmed this privilege on the following occasion :

An inquisitor of the kingdom of Portugal attempted to prevent the Carmelites from stating the privilege of the Sabbatine Bull in their public sermons : the affair having been referred to Rome, the Congregation of the holy office, after a strict examination of the prerogatives of the holy scapular, issued a decree to serve as a rule of conduct for the future : this decree, of which the following is a literal translation, was approved by Pope Paul V., in 1613 :

“ The Carmelite fathers are authorized to preach that the faithful may piously believe, with regard to the assistance given to the souls of the Carmelites, and the members of the Confraternity of our Lady of Mount Carmel, to wit : that the Blessed Virgin will relieve, by her continual intercession, by her suffrages, by her merits, and by her special protection, and particularly on the Saturday (being the day consecrated to her by the Church), the members of the confraternity who shall have died in the

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state of grace, have worn the Scapular during life, observed chastity, each one according to his state of life, recited the Little Office, or who not being able to recite it, shall have observed the fasts of the Church and abstained from flesh meat on Wednesdays and Saturdays, unless when Christmas day happens to fall on either of those days."

The Sabbatine Bull was also examined and authorized by the most famous universities, colleges, and schools of Christendom; by the university of Cambridge, in England, in 1374, by that of Bologna, in Italy, in 1609, and by that of Salamanca, in Spain.

Moreover, Urban VIII., Clement X., and Innocent XI., confirmed the decree of S. Congregation of Rites relative to the office of the 16th of July.

In fine, Benedict XIII., by his decree *Urbis et orbis* of September, 1726, approved of the office for the festival of Our Lady of Mount Carmel, July 16, and commanded all the faithful of both sexes who are bound to recite the canonical hours, to do it under the rite of great double.*

There are a number of graces and advan-

* See Recueil d'instructions sur la dévotion au St. Scapulaire par un Carme déchaussé. Gand., 1845. This work is approved of by all the Bishops of Belgium, and by the superiors of the Order of Mount Carmel.

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ages attached to this holy habit, which fully accounts for the devout anxiety which the faithful have always manifested to receive it. We shall here detail them one after another.

FIRST ADVANTAGE.

Communion of Merits, &c.

Pope Clement VII. has made the members of the Scapular partakers, in a more special manner than the rest of the Faithful, of all the spiritual and meritorious works which are performed in the universal Church; and, moreover, they are sharers in all the merits of the whole order of Mount Carmel, as well as in those of the confraternity of the Holy Scapular.

This is declared to them in the following words by the priest who invests them with the Scapular: "In virtue of the power which has been given to me, I receive and admit you to the participation of all the devout meditations, prayers, disciplines, fasts, alms deeds, of all the vigils, masses, offices, and other spiritual works which are performed day and night, through the merciful assistance of our Lord Jesus Christ, in various parts of the world, by the religious of the holy order of Mount Carmel; in the name of the Father, and of the Son, and of

the Holy Ghost." This privilege ought to be esteemed the more, because this devout and observant congregation hath ever abounded with many most pure souls, so that it must be very advantageous to participate of their prayers and good works. Clement VII., out of a singular devotion he had to this holy confraternity, hath extended this communication further, and hath made the brothers and sisters of the Confraternity of the Scapular participants of *all pious actions* which are done throughout the whole Church of God. Moreover, Sixtus IV. granted to the members of the Scapular all the privileges, indulgences, graces, and favors which are granted to the Cord of St. Francis, to the Rosary of our Blessed Lady, or to any confraternity whatsoever, so that they do enjoy them as much as if they were really members of these sodalities, by reason of their communication in privileges with the order of the Carmelites. What more is wanting to give a high idea of this association, and to prove its beneficial effects?

SECOND ADVANTAGE.

The Special Protection of Mary.

The Church puts the following words into the mouth of the Virgin: "If there are among mankind those who are little by their

humility, let them come to me. Whosoever finds me will have found life, and will draw salvation at the fountain of the Lord. I possess riches—riches which surpass those of the whole universe—I bestow them abundantly on those who love me, and I fill them with treasures.”

From these words it may be conceived what favors they have a right to expect from Mary, who receive with HUMILITY the garment of her beloved children. The principal and most precious favor is the tender affection which she will then entertain for them.

“The members of the confraternity of the Holy Scapular,” says the celebrated Father Colombière, S. J., “have a great advantage over all the other clients of the Blessed Virgin; for, as they openly profess their allegiance to their divine Mistress, by wearing her habit, *she is on that account obliged, as it were, to assist and favor them on all the occasions in which they stand in need of her protection.*

“This rule is even observed in the world, where justice is not in general much attended to,” &c. And in another place he says: “Who can deny that of all the practices of piety, there is none which obliges us to so much assiduity as this; for, as the other de-

votions to the Blessed Virgin occupy only a certain space of time, there must be days, or at least hours, when the clients of Mary cannot be distinguished from those who are not devoted to her; whereas, a member of the holy Scapular wears the glorious badge of her servitude, at all times, and in all places.

“ This homage, which he continually pays to Mary, cannot fail to be pleasing to her, and *it also serves to protect him from the attacks of his enemies; their snares cannot surprise him, as he is constantly clad with that livery, the sight of which puts them to flight.* This reason alone would be sufficient to induce the Blessed Virgin to take charge of the salvation of her adopted children,” &c.

THIRD ADVANTAGE.

Plenary Indulgences.

A plenary indulgence is granted to the members of the Holy Scapular of Mount Carmel:—

1st. On the day of admission into the Confraternity of the Scapular.—(Paul V.)

2d. On the festival of our Lady of Mount Carmel, July 16th, or on any day during the Octave.—(Paul V., Benedict XIV.)

3d. On the day in each month on which

there is a procession in honor of the Blessed Virgin, for all who assist at the procession.

If it be impossible for them to attend, it will suffice to visit the Church of the Confraternity; or, if that cannot be done, to recite the Little Office of our Lady, or the Lord's Prayer, and Hail Mary fifty times, with an act of contrition, and a resolution to confess and communicate as soon as it can conveniently be done.—(Paul V., Clement X.)

4th. At the hour of death for those who devoutly pronounce, or at least say in their hearts, the holy name of Jesus.—(Paul V.)

5th. Every time that other confraternities have a plenary indulgence.—(Sixtus IV., Clement VII.)

6th. A plenary indulgence on all the festivals of our Lord, on those of the Blessed Virgin, and on the twelve Apostles, as well as on those of the saints and beatified members of the Carmelite Order.—(Gregory XVI.)

7th. Besides the above indulgences, all who wear the holy Scapular, may gain a plenary indulgence on any two days, at their option, in every week.—(Gregory XVI.)

N.B.—There are three conditions to be observed in order to gain the above plenary indulgences, viz., to confess, to communicate, and to visit a church, and to say therein some prayers (such as five Paters and Aves, the Litany of Jesus, or of the Blessed Virgin), for the exaltation of the Catholic Church, the propagation of our holy Faith, peace and concord among Christian kings and princes, the extirpation of heresies and schisms, the conversion of sinners and infidel nations, and for all the intentions of the same holy Church. See page 247.

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PARTIAL INDULGENCES FOR MEMBERS OF THE SCAPULAR.

1st. An indulgence of five years, and five quarantines, to those of the confraternity who accompany the Blessed Sacrament to the houses of the sick, and pray for them.—(Paul V.)

2d. Five years and five quarantines to those who receive Holy Communion once a month, and pray for the intentions of his holiness the Pope.

3d. Three hundred days to those who abstain from meat on Wednesday and Saturday.

4th. One hundred days to those who recite the Little Office of our Lady.

5th. One hundred days each time the members give alms, or perform any other corporal, or any spiritual work of mercy.

6th. Forty days' indulgence, once a day, to those who recite seven Our Fathers, and seven Hail Marys, in honor of the seven joys of our Blessed Lady, viz., those which she had at the Annunciation of the Angel, the Visitation, the Nativity, the Adoration by three Kings, the Finding of Jesus in the

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Temple, the Resurrection, and the Assumption.

N. B.—All these indulgences are applicable, by way of suffrage, to the souls in Purgatory.

FOURTH ADVANTAGE.

A Shorter Purgatory.

In addition to the aforesaid indulgences, which the members of the confraternity of the Scapular may gain in this life, they also enjoy a special privilege and an extraordinary advantage, which is commonly called the Sabbatine privilege. This privilege hath for its security the promise made to Pope John XXII., by the Blessed Virgin, and, as before stated, is inserted in the lessons approved of by the Church, for the feasts of the solemn commemoration of the Blessed Virgin Mary, celebrated by the order of the Carmelites on the 16th of July, where we read these words:—"Not only in this world our Blessed Lady has beatified with many prerogatives this Order, so acceptable to her, but also in the other world (she every where being great in power and mercy) doth favor those that are enrolled in the society of the Scapular; for whilst they are purged by the fire of Purgatory, she doth comfort them with maternal affection, and by her prayers

doth very speedily bring them into the celestial country, as is piously believed."

The excellency and greatness of this privilege will easily appear, if we consider how horrible the broiling torments of Purgatory are; according to St. Gregory, St. Augustine, St. Bernard, and others, they are not in any way to be compared to the pains of this life, nor to those pains which the holy martyrs endured. Moreover, the angelical doctor, St. Thomas, saith: "That they do exceed the pains which Jesus Christ suffered in his holy passion, which, notwithstanding, were the most cruel and bitter that ever any creature endured in this life; besides, they are not torments for an hour, or a day, as those of this world, but they may and do last twenty, thirty, or a hundred years." From these fearful torments the members of the Scapular are exempted, if they perform what the members of the Scapular are obliged to do, and die in the state of grace invested with the holy habit.

FIFTH ADVANTAGE.

The Grace of Salvation.

The holy Virgin, in giving the Scapular to St. Simon, made him a most consoling promise. She put no bounds to the confidence of those who should wear her habit. In the engagement she made to protect them, there

is no condition. Her words are precise. "*Whoever shall die wearing this habit, shall not suffer eternal fire.*" Do you then believe that all who die wearing the Scapular will be preserved from eternal damnation? *

I answer, yes, certainly I believe it, and I see nothing absurd in this belief, since, according to St. Peter Damian, *all the mercies of the Lord are in the hands of Mary.*

But another objection may be raised, which is calculated to deceive, as it is clothed in the words of the Gospel. Jesus Christ himself, say they, teaches us, that the only means of salvation left to the sinner is Penance, and that if the impious man die in his sins, although he be clothed in the habit of Mary, still he will be excluded from admittance into the holy city, into which nothing defiled can enter.

We might answer this objection by adducing many well-authenticated examples, which prove that Mary has often, on account of the Scapular, retained unrepentant souls in their wounded and bleeding bodies, in order to give them time to reconcile themselves with their God.

The remarkable occurrence is well known which happened to a certain soldier, who

* Mosheim, a Protestant author. *Ecclesiastical Hist.*

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was discovered three days after the battle of Senef (1674), grasping in one hand the Scapular, in the other a Rosary, and calling for a priest to confess his sins, although covered with mortal wounds. Besides other wounds, ~~he had received on the head a deadly~~ stroke from a sabre, and a musket ball had pierced his head from side to side, so that his brains were seen on each side protruding from the wound. Those who were appointed to take charge of the wounded, considered him to be dead, and were passing him by unheeded; but he implored them to take pity on him, and to carry him with them, as he wished to confess. They carried him off the field; the army chaplain happening to be there at the moment, the dying soldier confessed his sins, and did not depart this life until after having received absolution.*

But should any one trust to such remarkable examples without caring to change his life and abandon sin, he would indeed be guilty of the greatest temerity; for Mary

* This event can be read as related by contemporary authors of the highest credit, who must be considered as incontrovertible witnesses. Father Crasset relates the event as miraculous in his work, "On the True Devotion to Mary;" he had it from the Marquis of S —, who, besides two other gentlemen of the Court, were present, eye-witnesses of the event, and signed the narration of the miracle, which some time afterwards was drawn up by the Fathers of a Monastery near Ath. Father Claude de la Colombière relates the same miracle in his Sermon on the Scapular, which was delivered in the presence of the Duchess of York.

possesses other means by which to save us, which, so to speak, are more natural, and more in accordance with the usual guidance of Divine Providence. "In her hands," as we said before, "are all the graces and mercies of the Lord," according to St. Peter Damian. "*In manu ejus sunt omnes miserationes Domini.*" Out of this inexhaustible treasure, which she has in her possession, she selects graces, which are at the same time mild but powerful for converting the heart of the sinner to fill it with sentiments of true sorrow and contrition, and to change him from a reprobate and slave of Satan, into a saint and child of God.

Let no one flatter himself with the hope of passing from a life of crime and excess, to the life of the blessed, by any other way than by the way of penance; but upon this way the Mother of God well knows how to conduct the sinner, notwithstanding every difficulty.

When he least expects it, she will send into his soul a ray of supernatural light, which will give him to understand his error, and show him the terrible misfortune of a soul which is abhorred by God; and he, on his part, will be astonished to find only sweetness and delight in that which was to him so bitter and irksome before: then will he feel his heart filled only with horror and

disgust of those things which he formerly loved, and from which he never before could tear himself. Moreover, it is the general opinion of the most celebrated theologians, which is confirmed by the authority of the Fathers and Doctors of the Church, that *it is impossible for a true servant of Mary to be lost.*

St. Bonaventure puts no other bounds to the power of Mary than the almighty power of God himself. St. Antoninus assures us "that her prayer can never be denied." St. Peter Damian says elsewhere, that "he for whom Mary shall have once prayed, cannot be eternally lost." Who has not heard the consoling words of St. Anselm, when addressing himself to Mary. He says: "No one who has recourse to thee, and upon whom thou shalt favorably cast thine eyes, will ever perish." Now, if this divine Mother secures the salvation of those who only fly to her protection, what will she not do for those who, in order to render themselves sure of that protection, clothe themselves in her habit? Is this not a continual invocation, and can any one show her more special honor than by carrying constantly about him a mark which shows that he belongs to her, that he has consecrated himself to her service, and that he looks on it as the greatest honor to be permitted to

wear the badge of her livery? "*Qui habuerit characterem ejus,*" says St. Bonaventure, "*adnotabitur in libro vite.*" (In Spec.) "The name of him who wears her livery is inscribed in the book of life." But let no one here deceive himself; for these words cannot refer to those who practise this devotion only to be able to sin more freely and with greater impunity: those who indulge this vain imagination deserve rather chastisement than mercy for their rash presumption. I speak here only of those who at least sigh and groan under the weight of their chains, and though they possess not the strength to burst their bands, still have the will to do it, since they hope to receive from Mary, in return for the slight honor they pay her, the strength necessary to throw off the yoke of their passions.

The great Suarez appears to go still farther: "For it can happen," says he, "that God in his infinite mercy will hear the prayer of the sinner who is not yet determined to change his life, provided, however, that his obstinacy does not proceed so far that he is ready to reject entirely the spirit of penance, but, on the contrary, perseveres in prayer with courage and confidence, imploring of God the aid he stands in need of for obtaining eternal life."—(De Relig.) Bene-

dict. XIV. is of the same opinion, in support of which he quotes this very passage.

But some may perhaps still object. If, then, the sinner, notwithstanding all these favors, should continue to persevere in his sinful life; if he close his eyes to every light; in a word, if he die in this state—then he will die in his sins; for, says St. Augustine, even God himself will not force the will of him who is determined to plunge himself into destruction. Yes! he will die in his sins, but he shall not die with the holy Scapular. If he will not permit Mary to draw him out of the abyss of sin, then she will still find means to deprive him of her livery; he himself will lay aside the holy habit, sooner than that he should die with it as a reprobate. Something will happen to him similar to that which happened to a certain wretched man, whose unfortunate history is too well known. As this miserable man several different times attempted in vain to drown himself, not succeeding in his effort, he knew not to what cause he could assign this remarkable circumstance; then recollecting that he carried about him the Scapular, he no longer doubted that this was what prevented him from fulfilling his sad resolve. The unfortunate wretch, unmoved by this evident mark of

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the protection of Mary, cast the Scapular from him, plunged once more into the water, and was swallowed up by the very waters which till then had spared him. He died in his sins, he died committing the greatest crime of which man can be guilty, but he died not until he had first laid aside the Scapular of Mary, the habit of salvation, "in which whoever dies shall not endure the eternal flames of hell." "In quo quis moriens æternum non patietur incendium "

Oh, Mary! no vested child of thine,
Shall in hell's eternal exile pine.

WHAT THEY WHO WEAR THE HOLY SCAPULAR OF MOUNT CARMEL ARE OBLIGED TO DO.

In order to gain all the graces and privileges annexed to the Scapular, two things are necessary :

1st. The Scapular must be received with the accustomed ceremonies from a priest empowered to give it.

2d. It must be devoutly worn, as a Sca-

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pular, that is, hanging from the shoulders. When the first one is worn out, it may be replaced by another, blessed or not, without a new ceremony.

In order, however, to obtain the privileges of the Sabbatine Bull, the following conditions must be complied with :

1st. Chastity must be observed according to one's state of life.

2d. Those who can read, must recite every day the Breviary or the little office of the Blessed Virgin, as used in the Church. Those who are not able to read, or who are hindered from saying it, must, instead of the office, abstain from the use of flesh meat on Wednesdays and Saturdays, and observe the fast days of the Church.

With regard to the condition of saying the office of Our Lady, or abstaining from meat, it must be observed that the members of the Scapular, who wish to gain the Sabbatine privilege, are not free to make a choice between the abstinence and the office; but these obligations may be commuted or changed by a confessor who has the faculty for doing so.*

The Scapular must be worn night and day in the manner prescribed. Particular care

* According to the Rescript of Gregory XVI., of Oct. 7th, 1840, and 22d of January, 1842.

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should be taken to wear it at the hour of death, as a distinctive mark of the order, and as a safeguard against dangers, because "He who shall die clothed with this habit will be preserved from hell-fire." It is also good to be buried with it.

Children who by the devotion of their parents receive the habit, are not obliged to do any thing until they are seven years old, and yet they may gain the Sabbatine privilege.

The Scapular should be made of two pieces* of woollen cloth, of a dark brown or coffee color, attached to a double string, so that it may hang over the shoulders, one piece on the breast and the other on the back.

It is a pious custom to have a picture of our Blessed Lady sewed on the Scapular, or to have the initials, I.H.S., marked on one piece, and the initials, I.M.I., on the other;† but neither the picture nor these letters is necessary, a simple Scapular, without either, is sufficient.

To be a member of the Confraternity of the Scapular, that is, to be entitled to share in the merits and good works of the whole

* These pieces are each about three inches square.

† I. H. S. signifies JESUS HOMINUM SALVATOR, that is, JESUS the SAVIOUR of MEN; and I. M. I. signifies JESUS, MARY, and JOSEPH.

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order of Mount Carmel, to have a right to the personal indulgences of the confraternity no particular prayer, fast, or abstinence has been prescribed by the Church, so the devout client is at liberty to offer to the special Patroness of Mount Carmel, any tribute of prayer and praise which his devotion may suggest, which, being voluntary will be the more meritorious. This is the opinion of all the Carmelites who have written on the subject. It is therefore an erroneous idea, though a very general one, that the members should daily recite seven Our Fathers and seven Hail Marys, in order to be entitled to the privileges and indulgences of the confraternity. It is true the members (and they only) gain an indulgence of forty days by reciting those prayers; but they are not bound to do so, nor do they lose any thing but that partial indulgence, by not saying them.

Some persons are deterred from embracing the devotion of the Scapular, by the idea that they would thereby be obliged either to recite the office of our Blessed Lady, or to abstain from meat twice a week; whereas they may be good members of the confraternity, and enjoy most of the advantages of it, as has been already observed, by simply wearing the Scapular.

The recitation of the office, or the abstinence, is the condition for gaining the Sabbath privilege, that is, to be released from Purgatory on the first Saturday after our death, by the merits and prayers of the Blessed Virgin.

The sick who, as long as they were able, observed the conditions for gaining this privilege, are not obliged to seek for a commutation.

The faculty of blessing and giving the Scapular includes likewise, in virtue of the Bull of Clement VII., the power of giving to the members of the confraternity the general absolution and plenary indulgence of the order at the hour of death. Should a priest possessing the above faculty not be at hand, *in hujus defectu* any confessor approved of by the Bishop may give it.

It should be distinctly understood, that the obligations prescribed in the Confraternity of the Scapular do not bind under sin—not even under venial sin—if they are neglected without contempt. One is thereby only deprived of the graces, privileges, and advantages which are attached to each of those duties or obligations. The spiritual favors which the members thus forfeit are so considerable that duties which are so easy and salutary should be speedily resumed.

MIRACLES PERFORMED BY VIRTUE OF THE
SCAPULAR.

“ God alone can work miracles, and when he does, it is either to bear testimony to the truth of our faith, or to the utility of the devotions which have been adopted by the Church. This testimony, as theologians affirm, cannot be employed to authorize falsehood; therefore, there is no proof so certain, among all those which may be adduced to convince the human understanding, as that of an effect above the power of nature. Prodiges of this kind serve to manifest the truth, and only the truth; they speak a language which error cannot assume, and leave no pretext for incredulity. Hence I conclude that the devotion of the Scapular is the best of all those pious practices which the Church authorizes, because it has been confirmed by more frequent and well-authenticated miracles than any other. How many fires have been extinguished by it, whilst it has itself been preserved whole and entire in the midst of flames! How often have persons in danger of perishing by fire been so wonderfully protected by it, that they passed through the burning flames without

even a hair of their heads being singed ! Its utility has been more than once proved in shipwrecks, as well as on other trying occasions, but especially in sickness. I should never end, were I to particularize the many instances in which the servants of Mary have been preserved by it."*

The limits usually prescribed to a sermon prevented the Père Colombière from giving examples of the miraculous power of the Scapular. We shall, however, relate a few well-attested miracles, which will prove that the devout servant of God had good grounds for his assertions.

1. At the siege of Montpelier, in the year 1622, a soldier named M. de Beauregard was struck by a musket ball, but did not receive the slightest wound. He staggered, but did not fall, like a man who had merely received a slight blow. He was instantly undressed, when it was perceived that the ball, after penetrating his clothes, rested on the Scapular which he wore, where it stopped, thus evidently proving that to it he owed the preservation of his life. Louis XIII., King of France, who witnessed this miracle himself, immediately put on this piece of heavenly armor also. This miracle

* From a sermon by the Père Colombière, S.J.

is placed beyond doubt, as it was witnessed by a numerous army.

2. Monsieur de Cuge, cornet of a company of horse, was wounded at Tefin, in the year 1636, by a cannon ball, which, passing through his left side, had torn his heart to pieces, so that naturally he could not live a moment. Nevertheless, Almighty God, by the intercession of the glorious Virgin, gave him time to repent, for he was in mortal sin (as he afterwards declared), and prolonged his life for three or four hours, during which time he made his confession, and with his own hands wrote his last will and testament; which being done, the surgeon came to search his wounds, and found that the bullet had driven the Scapular into his heart. On its being drawn out, he presently expired, making many acts of profound gratitude towards the sacred Virgin, who prolonged his life in a miraculous manner, and preserved him from eternal death.

3. Some missionaries from Perigueux were preaching a mission in 1656, at *Saint Aulay*, a town in Saintonge. A fire broke out in a house about ten o'clock at night, and raged with such violence, that a great number of the inhabitants collected on the spot to give all the help they could under the circumstances. Among the crowd was a

worthy clergyman, who (recollecting that at Perigueux, about twenty years before, a great fire had been miraculously extinguished by a Scapular, which event had been inquired into, and attested by the magistrate of the town), desired a young man, remarkable for his faith and piety, and who happened to be on the spot, to take off his Scapular, and to throw it into the midst of the flames, "and you will find," he added, "that they will be soon extinguished through the intercession of the Blessed Virgin." The young man hastened to obey, and making his way through the crowd, threw his Scapular into that part of the fire where it was raging most violently. At the same moment the flames seemed to ascend like a whirlwind, and the fire ceased burning. The Scapular was found intact on the following day, in the midst of the burnt remains of the house. The miracle was so apparent, that some Calvinists who were present, said among themselves, "that young man is a sorcerer," while the Catholics, on the other hand, praised God, and admired the virtue of the Scapular.

"These are the very words of the attestation," says the missionary* who relates the

* Père le Jeune, of the Congregation of the Oratory of Jesus.

fact, "which I received from the Rev. Fathers of the mission of Perigueux."

4. In the year 1675, at Brugelette, two soldiers, Vincent Matthew and Nicolas Pierrot, having quarrelled, the former fired a pistol at his companion, who was about ten feet distant from him. The ball fortunately came in contact with his Scapular, and caused him no further injury than a slight contusion, although it had pierced both his jacket and shirt, and was found near the pit of the stomach, and slightly flattened. Two other soldiers saw the shot fired, and also the Scapular attached or stuck to the contusion. The surgeon stated on oath that he had found the ball in the shirt. Vincent and Nicolas, after asking pardon of each other, and being mutually reconciled, like good Christians, deposed to the fact on oath in presence of the authorities of the place.

Several of the officers of the regiment quartered on the spot, and some of the most respectable inhabitants, also deposed that they had seen the contusion on the breast of the man, as well as the ball slightly flattened, and the holes made by it in his jacket and shirt.*

* The attestations and certificates are given at length in *Le Manuel de la dévotion au Scapulaire, approuvé par Monseign. Quelen, Archevêque de Paris.*

5. Father Theophilus Raynaud, of the Society of Jesus, says that the daughter of a merchant at Toulon, having fallen dangerously ill at the age of four years, was suddenly cured, on her parents making a vow to have her enrolled in the Confraternity of the Scapular; but they having neglected for some years to fulfil their promise, the child was attacked with a disease still more serious than the first, so much so, that the physicians unanimously declared that it was impossible she could recover. The parents then remembering their vow, hastened to make the sick child adopt the livery of Mary, and she was instantly restored to perfect health. In token thereof, the parents placed a picture with an inscription in the chapel of our Lady of Mount Carmel, that it might serve as a memorial of the infinite goodness of God to the members of the Confraternity of the Scapular.

6. In the year 1719, the hamlet of Ballon, in the Diocese of Metz, was threatened with destruction by fire, which had suddenly broken out, when the confidence of the inhabitants in the protection of our Lady of Mount Carmel induced them to cast a Scapular into the flames; the fire instantly abated, and the Scapular was found miraculously preserved on a burning rafter.

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The Bishop of Metz had an attestation of the above drawn up, which was signed and sealed by him; in this document, after relating the miracle, he says: "All the circumstances of this event plainly prove that the Almighty intended to reward the faith and confidence which had been shown in the Blessed Virgin, by a public and well-authenticated miracle; therefore, we ordain, in order to preserve the remembrance of so signal a favor, as well as to promote the edification of the faithful, and an increase of devotion to our Blessed Lady, which is grounded on the tradition of the whole Church, that on the second Sunday of July, every year, in perpetuity, there shall be added to the pious ceremonies and devotions practised by the members of the Confraternity of the Scapular, a procession round the hamlet of Ballon, after which the *Te Deum* shall be sung, in thanksgiving for the miracle, with which it hath pleased the Divine Goodness to honor the said place, as well as to encourage the faith and devotion of those who have recourse to God, by a praiseworthy confidence in the intercession of the Blessed Mary.

"Given in our Palace of Metz, signed,

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countersigned, and sealed with our arms, the 12th of January, 1720.

“HENRY CHARLES DU CAMBOUT,
“Bishop of Metz, Duc De Coislin.”

In conclusion, we say, it is no new thing to Almighty God to make use of the clothes and garments of saints, in order to effect prodigious things. The mantle of the holy patriarch St. Elias, twice divided the water of the river Jordan. 4 Kings ii. The shadow of St. Peter cured all diseases. Acts v. 15. The handkerchiefs and napkins of St. Paul drove away evil spirits, and healed all sorts of infirmities. Acts xix. 12. And, our Saviour has never so frequently employed the relics or garments of any saints in the performance of such things as he has done the sacred habit of his Virgin Mother, which he seems to have selected, in order to demonstrate to the world both the efficacy of her intercession, and the height of her merits and glory.

Flower of Carmel! flowering vine!
Shed thy gifts on us who are thine.
Virginal mother! Star of the Sea!
Glory of Heaven! we cry to thee.

If the pious reader wishes to know of more well-authenticated miracles, he must

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repair to larger volumes which treat on this subject. Among others, see—Recueil d'instruction sur la dévotion au saint Scapulaire avec les indulgences, graces et privilèges attachés à cette confrérie, par un Carme déchaussé, Ghent, 1845; also, Lezana de Patron. Mariae, cap. 5 and 9, and Theophilus Raymundus, S. J., in Scap. Carthag. Carm cap. 6.

OTHER SCAPULARS.

As yet we have spoken only of the Scapular of our Blessed Lady of Mount Carmel. There are several others, to which likewise many graces and indulgences are attached.

I. THE SCAPULAR OF OUR BLESSED LADY OF THE SEVEN DOLORS,

of the order of Servites, or Servants of Mary, which was founded in the year 1133 by seven noblemen of Florence, viz., Bonifolius Monaldius, Bonajuncta Manetti, Manettus Antellensis, Amideus de Amideis, Uguccio Uguccionis, Sosteneus de Sosteneis, Alexius de Falconeriis, to whom the Blessed Virgin appeared, and commanded them to

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wear a black habit, in memory of her Seven Dolors.*

II. THE SCAPULAR OF THE IMMACULATE CONCEPTION,

of the order of Theatines, or Regular Clerks, which was founded by St. Cajetan of Vincenza, and Peter John Caraffa, who was afterwards Pope, under the name of Paul IV., and died in the year 1559.

III. THE SCAPULAR OF THE MOST HOLY TRINITY,

of the order of Trinitarians for the Redemption of Captives, which was founded in the twelfth century, by St. John de Matha and St. Felix de Valois. These Religious wear a white habit, with a cross of red and blue on the breast, as shown by an angel to St. John de Matha,† and in which the Blessed Virgin appeared to St. Felix de Valois.

These three Scapulars, like the Scapular of Mount Carmel, are composed each of two small pieces of woollen cloth. When worn together, with that of Mount Carmel, all four pieces square, or nearly so, are sewed

* Commemorated on the 11th of February, Roman Breviary.

† Roman Breviary, 5th February and 20th November.

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together like the leaves of a book, and four more pieces exactly similar are sewed in like manner; then these two parts (four pieces in each) are joined by two bands of tape, about eighteen inches long, so that one part falls on the breast and the other on the back. The largest piece is generally the Scapular of Mount Carmel, which is of a brown color; the second, which is somewhat smaller, is the Scapular of Our Lady of the Seven Dolors, and is of a black color; the third is the Scapular of the Immaculate Conception, and is still smaller and of a blue color, this color, the emblem of resignation to Mary, was also the color of her mantle.

The Scapular of the Most Holy Trinity is white, and the smallest of the four; in the middle of which there must be a cross, likewise of wool, one arm of which must be red, the other blue. All these colors, as well as the cross, must be visible.

The Redemptorist Fathers have also the power to give these three Scapulars. The essential requirement for obtaining all the indulgences and graces annexed to these three Scapulars is, to receive them from a priest, empowered to grant them, and to wear them constantly. If any one loses or wears out the Scapular, he can take another in its stead. Those who, either through careless-

ness, or even through malice, neglect to wear it, or have laid it aside, can again resume it, and gain all the indulgences and privileges as before. The Scapular of the Most Holy Trinity alone is excepted; according to the declaration of Innocent XI., it must be blessed as often as it is renewed

INDULGENCES GRANTED TO THOSE WHO WEAR THE FOUR SCAPULARS.

Besides the innumerable graces and indulgences annexed to this devotion, the Popes have granted many special indulgences to those who wear the four Scapulars. The following are the principal, to obtain which no special visit to any particular church is required :

Paul V., by his briefs of the 30th October, 1606, 31st August, 1609, and 19th July, 1614;

Clement X., in his Constitution of 8th May, 1673;

Clement XI., in his Constitution of 12th May, 1710;

Innocent XI., by his Constitution of the 10th February, 1680, 1st September, 1681

and 24th October, 1682, have granted the following indulgences :

1. Four Plenary Indulgences on the day of reception, when they receive the four Scapulars, provided they confess and communicate, and say some prayers for the intention of his Holiness.

2. Four Plenary Indulgences at the hour of death, provided they receive the sacraments.

3. A Plenary Indulgence on the principal feast of Our Lady of the Seven Dolors, on the usual conditions.

4. A Plenary Indulgence on Passion Sunday, provided that, after fulfilling the above conditions, they meditate some time on the Passion of Christ and the Sorrows of Mary.

5. Besides those who wear the four Scapulars may gain the other indulgences, plenary and partial, mentioned on pages 103, 104, and 105, not spoken of here.

By virtue of the Constitution of Clement X., of the 2d of January, 1672, beginning with the words "Cum sicut accepimus," these indulgences are applicable, by way of suffrage, to the souls in Purgatory.

"And let it be particularly made known, that, besides many particular indulgences

there are annexed to the Scapular of the Immaculate Conception, which is blessed by the Theatine Fathers, all the indulgences which are granted to any religious order, pious place, or person. And particularly by reciting 'Our Father,' 'Hail Mary,' and 'Glory be to the Father,' six times, in honor of the most Holy Trinity and of the immaculate Mary, are gained each time all the indulgences of Rome, Portiuncula, Jerusalem, Galicia, which reach the number of FOUR HUNDRED AND THIRTY-THREE PLENARY INDULGENCES, besides the temporal, which are innumerable. All this is transcribed from a sheet printed by the same Theatine Fathers."—*St. Liguori*

IV. THE RED SCAPULAR OF OUR LORD'S PASSION; AND OF THE SACRED HEARTS OF JESUS AND MARY

ON the evening of the Octave of the Feast of St. Vincent of Paul, July 26th, 1846, our Lord appeared to a Sister of Charity, at Paris, while she was praying in chapel, before the hour of benediction. In his right hand he held a red Scapular, suspended by worsted strings of the same color.

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On one side of the Scapular he was represented as crucified ; at the foot of the cross were the most painful instruments of His Passion—the scourge, the hammer, the mantle which had covered his bleeding body. Around the crucifix were these words: “ *Sacred Passion of our Lord Jesus Christ save us!* ” On the opposite side of the Scapular was the image of His Sacred Heart and that of his most blessed Mother; a cross, placed between the two, seemed to arise from the two hearts; and around them were written the words: “ *Sacred Hearts of Jesus and Mary protect us!* ”

This apparition of our Lord, holding in his hand the Scapular of the Passion, was repeated several times. On the festival of the Exaltation of the Holy Cross, 1846, she saw it again, when our Divine Saviour said to the aforesaid sister: “ *All those who wear this Scapular shall receive, on every Friday, a great increase of Faith, Hope, and Charity.* ”

In June, 1847, the Superior-General of the Congregation of the Mission went to Rome, and laid before the Holy See the particulars of all these visions, submitting all to the judgment of the visible Head of the Church. The Sovereign Pontiff deemed

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those extraordinary favors worthy of his attention, and, by a Rescript of the 25th of June, he approved of their object. It seemed good to His Holiness to authorize the Superior-General to establish a new Scapular, of a red color, called, "The Scapular of the Passion of our Lord, and of the Sacred Hearts of Jesus and Mary," to which he has been pleased to attach the following indulgences, and to give to all the Missioners of the said Congregation the faculty to bless this Scapular, and to distribute it to the faithful.

Indulgences granted by the Rescript of June 25, 1847, are :

1. Every Friday an indulgence of seven years and seven quarantines for all persons, who, wearing this Scapular, shall approach the Holy Communion, and recite, five times, Our Father, Hail Mary, and Glory be to the Father, in honor of the Passion of Our Lord.

2. An indulgence of three years and three quarantines for such persons as shall, at any time, meditate half an hour on the Passion with humble and contrite hearts.

3. An indulgence of two hundred days for all the faithful, who, kissing with com-

punction the said Scapular, shall recite this verse :

" We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy precious blood."

By a Rescript of March 21, 1848, His Holiness Pope Pius IX. granted also :

A plenary indulgence on every Friday to all the faithful, who, wearing the Scapular, having confessed and communicated, shall devoutly meditate for a short time upon the Passion of our Lord, and pray for concord among Christian princes, for the extirpation of heresy, and for the exaltation of our Holy Mother the Church.

The Superior-General of the Congregation of the Mission has moreover received power to delegate to any other priest, secular or regular, the faculty to bless and distribute to the faithful the above-mentioned Scapular.

When the first Scapular is worn out, it may be replaced by another, without any ceremony or blessing.

The members will be helped to meditate on the Passion, by reading slowly, and pondering well, the fifteen meditations on the Passion of our Saviour, which are generally found in Prayer-books, or a passage in some

THE SCAPULAR OF THE PASSION.

other book which treats of the Passion and Death of Jesus Christ, such as "The Sufferings of Christ," by F. Thomas of Jesus; * "The Soul on Calvary;" "The Clock of the Passion," by St. Alphonsus Liguori; or, "The Passion of Jesus," in poetry, by Matthew Bridges. Those who cannot procure a book, may purchase for a trifle "The Crucifix Meditated," a single leaf, on which is represented the image of Christ crucified; all around which are printed texts of Holy Writ relating to the Passion.

Those who cannot read may gain the indulgence by kneeling before a crucifix and saying five Paters and five Aves, in honor of the five wounds of Jesus Christ, and thinking a few minutes on any part of our Saviour's Passion.

* In this book are contained "THE STATIONS, AS THEY ARE MADE IN JERUSALEM."

CONFRATERNITY

OF THE

Blessed Sacrament.

PLAN OF AN ASSOCIATION IN HONOR OF
JESUS CHRIST, TRULY AND REALLY
PRESENT IN THE SACRAMENT OF THE
BLESSED EUCHARIST.

I.

THE DESIGN AND OBJECT OF THIS ASSOCIATION.

THE adoration of Jesus Christ in this most holy Sacrament is an act of religion, founded on the plainest dictates of Catholic Faith, and warranted by the practice of the earliest Fathers and best ages of Christianity. For, as we believe his sacred body to be substantially and really present under the appearances of bread and wine, we owe to it every testimony of our most profound respect and every token of worship due to the Divinity, with which it is inseparably united.

This sacred body has its residence on the altars of God, not only occasionally, but

continually, that it may never cease from bestowing blessings on mankind, and administering consolations to them in all their necessities. It has, therefore, a claim on their perpetual gratitude, and it demands, without interruption, their thanks, their love, and their homage.

To fulfil this duty is the object of the association; by which many enter into a holy partnership and agreement to discharge by their united endeavors, that debt of *perpetual adoration*, which no one singly can perform, on account of his unavoidable occupations and the cares of life. In consequence of such an association, the worship and honor rendered to Jesus Christ in the Blessed Sacrament, by each member of it, is made the act of all, and continually recommends all to the divine favor and protection. They contract a close union with Jesus Christ; they enter into a more special society with the angels and saints, and into a communication in all good works with many holy persons, members of the association throughout the world.

Another powerful motive to induce all faithful children of the Church to enter into this association is, that by complying with its rules and directions they will make, as far as they are able, reparation to Jesus

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Christ for the many profanations of, and great disrespect manifested towards this his most wonderful and salutary sacrament, by unbelievers, libertines, wicked Catholics, and, perhaps, even by themselves.

II.

RULES AND INSTRUCTIONS FOR MEMBERS OF THIS ASSOCIATION.

1. All persons desiring to become members of it, are to apply to their respective pastors; and, after admission, to have their names inscribed in a book kept for this purpose.

2. One hour in the course of every year, or much oftener, according to the number and devotion of the associates, is to be allotted to each one, to be employed by him in acts of religious worship and adoration, in presence of the Blessed Sacrament. The days and hours assigned to each member of the association are to be entered likewise in the same book, directly opposite their several names.

3. Previous to the hour of adoration, each one should endeavor, as far as may be necessary, to obtain from God forgiveness of his sins and the grace of justification; using to this effect the penitential works ordained

by Christ; that is, compunction of heart, renouncing of sin, and sacramental confession.

4. The religious exercises most appropriate to the object of the association, and which ought to fill up the hour allotted, are those of steadfast and animated faith, of a fervent love of God, a sincere desire of contributing to spread the knowledge of and honor due to the sacred humanity of Jesus Christ, veiled under the humble appearances of bread and wine; and, finally, an earnest endeavor to atone for the many outrages and insults which it suffers, either from infidelity or impiety.

5. If any unexpected hindrance should prevent a member of the association from performing his religious engagement on the day and hour appointed, he may choose some other time, and substitute another associate in his stead for the time which had been first allotted.

6. They, who on account of distance or other sufficient and weighty reasons, cannot pass the hour assigned to them in a church, and before the Blessed Sacrament, may perform their religious exercises at home, or on the road (if travelling on necessary business), or even at work in cases of great and indispensable urgency; provided, that while

they are so employed they cherish in their hearts a desire of fulfilling the purposes of the association, that they direct their affections towards the Blessed Sacrament in the nearest church or chapel, and adore Jesus Christ residing therein for the love of men. They may and should use some such prayer as the following :

"O Jesus! permit me to unite my adoration and acts of love to those which Thou now offerest to thy Eternal Father. Accept the tender of my love, gratitude, and humble atonement, as Thou receivest the thanksgivings made to Thee in Heaven, by Thy blessed Mother and the Saints, and by Thy faithful adorers on earth."

7. The members of the association ought to embrace every opportunity of manifesting their devotion to Jesus Christ in the Blessed Sacrament, by being present at the Holy Sacrifice of the Mass, whenever they can without much inconvenience ; by frequently visiting Jesus Christ in the most Holy Sacrament ; by accompanying the priest when he carries the Blessed Sacrament to the sick, &c.

8. On every Thursday, in commemoration of the day on which the Holy Sacrament was instituted, particular devotion to it is recommended.

9. The associates are earnestly exhorted to confess and communicate at least once a

month, and on all the great festivals of our Lord and his Blessed Mother.

10. Above all, let each one, according to the measure of God's grace imparted to him, endeavor to transcribe into his own life those wonderful examples of charity, humility, obedience, mortification, prayer, retirement, and so many other virtues discoverable in Jesus Christ, veiling his majesty and awful greatness under the symbols of bread and wine.

III.

INDULGENCES GRANTED TO MEMBERS OF THIS ASSOCIATION.

Every associate may obtain a plenary indulgence at the ensuing specified times :

1. On the day of his enrolment into the association, if, at the same time he shall confess his sins. and receive the Blessed Sacrament worthily.

2. On the day in which he is to spend an hour in adoring and honoring it, or on any day of that week, and under the same condition of confession and communion.

3. Once, likewise, every month ; provided he pray devoutly one hour before the most Holy Sacrament.

4. The same indulgence is granted to the associates, who shall confess and communi-

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cate on any of the following days, viz. : the Sunday within the Octave of the Feast of the Blessed Sacrament; the Sunday within the Octave of All-Saints; the first Sunday of Advent; the Feast of the Epiphany; the first Sunday in Lent; Maundy-Thursdays; the first Sunday of May; on the Feast of the Ascension of our Lord; on the 17th day of September, the Feast of St. Lambert. These indulgences are applicable to the suffering souls in Purgatory.

5. A plenary indulgence is granted to all the associates when they lie dangerously ill.

A PRAYER TO BE SAID BY THE MEMBERS EVERY DAY.

O most bountiful God and Saviour ! how happy are they, who, free from worldly concerns, are able to offer continually to thy Sovereign Majesty, their tribute of thanks, of homage and adoration, for that infinite mercy, by which thou remainest truly present on the altars, under the humble appearances of bread and wine. Thou knowest, O Lord ! that I cannot enjoy the happiness of being always before Thy tabernacles ; but I will honor and bless Thee, as much as lies in my power, by uniting myself to-day to those

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pious Christians, who have associated themselves together to praise and glorify Thee. Accept their prayers, O Lord! and may they become likewise mine, by the society I have contracted with them, and by the union of our hearts and desires. Amen.

A PRAYER TO BE SAID AT THE TIME OF ADMISSION INTO THIS ASSOCIATION.

My Lord and Redeemer, Jesus Christ! I, N. N., Thy unworthy servant, being moved with sentiments of sincere gratitude for the inestimable blessing bestowed on us in the most Holy Sacrament of Thy sacred Body and Blood, and with an earnest desire of offering to Thee the most perfect homage in my power, humbly beseech Thee to admit me this day into the company of Thy servants, associated together, that they may honor Thee by their *perpetual* and uninterrupted adoration; and I promise faithfully to devote to this sacred duty and exercise, and in the best manner I shall be able, one hour, from — till — of the — day of — every year of my life. Grant me Thy powerful grace, that by keeping the divine commandments here, I may be made worthy to join my adorations in heaven with those of the saints and angels

**standing for ever before the throne of thy
Eternal Father. Amen.**

**ACTS TO BE MADE AT THE BEGINNING OF
EACH VISIT TO THE MOST HOLY SACRA-
MENT.**

**My Lord Jesus Christ, who through thy
love for men dost remain with them day and
night in this sacrament, full of mercy and
love, expecting, inviting, and receiving all
who come to visit thee, I believe that thou
art present in the Sacrament of the Altar.
From the abyss of my nothingness, I adore
thee, and I thank thee for all the favors thou
hast bestowed upon me, particularly for hav-
ing given me thyself in this sacrament, for
having given me for my advocate thy most
holy Mother, Mary, and for having called me
to visit thee in this church. I this day
salute thy most loving Heart for three ends :
first, in thanksgiving for this great gift ;
secondly, in compensation for all the injuries
thou hast received from thy enemies in this
sacrament ; thirdly, I desire by this visit to
adore thee in all places in which thou art
least honored and most abandoned in the
holy sacrament. My Jesus, I love thee**

with my whole heart. I am sorry for having hitherto offended thy infinite goodness. I purpose, with the assistance of thy grace never more to offend thee; and, at this moment, miserable as I am, I consecrate my whole being to thee. I give thee my entire will, all my affections and desires, and all that I have. From this day forward do what thou pleasest with me, and with whatever belongs to me. I only ask and desire thy holy love, the gift of final perseverance, and the perfect accomplishment of thy will. I beseech thee to have mercy on all the souls in Purgatory, particularly those who were most devoted to the holy sacrament, and to the Blessed Virgin Mary. I also recommend all poor sinners to thy mercy; and, finally, my dear Saviour, I unite to thy tender and most loving Heart, all the sentiments and affections of my heart, and thus united, I offer them to thy Eternal Father, and beseech him in thy name, for thy love, to accept them.

A VISIT TO THE MOST HOLY SACRAMENT

To visit the places in the Holy Land in which our most beloved Saviour was born, in which he suffered and died, many Christians submit to much fatigue, and expose

themselves to many dangers. For us it is not necessary to make so long a journey, nor to encounter so many perils. The same Lord is near us; he dwells in the church, at the distance of a few paces from our houses. "Pilgrims," says St. Paulinus, "regard it as a great happiness to procure a small portion of dust from the stable in which Jesus was born, or from the sepulchre in which he was buried." With what ardor, then, should we visit the most holy Sacrament, in which the same Jesus is present in person, particularly when such a visit can be made without fatigue or danger! In one of her letters, a religious, to whom God granted a tender devotion to the blessed Eucharist, gave expression to the following sentiments: "I see numberless graces which are not given to Christians, because they do not go to this divine Sacrament. O, sacred host! It is in this host that God manifests his power. This host contains all that God has ever done for us. We need not envy the blessed, for the same Lord whom they enjoy in Heaven we have on earth, with greater wonders of his love. Induce all with whom you converse to dedicate themselves entirely to the most holy Sacrament. I speak thus because this sacrament enraptures my soul. Nor can I ever cease to speak of the most

holy Eucharist, in which Jesus merits so much love. I know not what to do for Jesus in the holy Sacrament." The letter terminates thus :

" O, ye seraphim, who sweetly burn with love before your Lord and mine, it is not for your sake, but for mine, that the King of Heaven is present in this Sacrament. O loving angels, inflame me with your ardor, that along with you, I also may burn with love. O, my Jesus, make me comprehend the excess of thy love for men, that at the sight of such love, the desire of loving and pleasing thee may be continually increased in my heart. I love thee, O most amiable Lord ; I wish always to love thee, through the sole motive of pleasing thee."

Ejaculatory Prayer.—O Jesus, I believe in thee, I hope in thee, I love thee, I give myself to thee.

*An Act for Spiritual Communion.**

My Jesus, I believe that thou art present in the most holy Sacrament. I love thee above all things : I desire to receive thee into my soul. Since I cannot now receive thee sacramentally, come, at least, spiritually

* An indulgence of three years and three quarantines may be gained each time a person makes a spiritual communion. (Pope Paul V. May 23d, 1606.)

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into my heart. I embrace thee, and unite myself entirely to thee, as if thou hadst already come: do not permit me to be ever separated from thee.

After each visit to the most Holy Sacrament, we should make a visit to some representation of our Mother Mary.

A VISIT TO THE BLESSED VIRGIN MARY.

The MEMORARE, or Prayer of St. Bernard to the Blessed Virgin Mary.

Remember, O most gracious Virgin Mary that never was it known, that any one who fled to Thy protection, implored Thy help, and sought Thy intercession, was left unaided. Inspired with this confidence, I fly unto Thee, O Virgin of virgins, my Mother. To Thee I come; before thee I stand, sinful and sorrowful.* O Mother of the Word Incarnate, despise not my petitions, but in Thy mercy hear and answer me. Amen.

Ejaculatory Prayer.—I fly to thy protection, O Sacred Mother of God!

To implore the intercession of the Blessed Virgin, recite the following prayer, which should be repeated at the end of each visit:

Most holy and immaculate Virgin, to thee

* Here you may make your request.

my Mother Mary, who art the mother of my Lord, the queen of the universe, the advocate, the hope, the refuge of sinners, to thee I who am the most miserable of all have recourse. I salute thee, O great queen; I thank thee for all the favors thou hast hitherto bestowed upon me, particularly for having delivered me from hell, which I have so often deserved. I love thee, O most amiable lady, and, through the love which I bear thee, I promise always to serve thee, and to do all that I can to induce others to love thee. In thee, after Jesus, I place all my hopes, all my salvation. Accept me for thy servant, O Mother of Mercy, and take me under thy protection; and, since thou art so powerful before God, deliver me from all temptations, or rather obtain for me strength to conquer them till death. From thee I ask the true love of Jesus Christ; through thy intercession I hope to die a good death. O, my Mother, through the love which thou dost bear to God, I implore of thee to assist me always, but particularly at the hour of my death. Do not leave me till thou seest me safe in Heaven, to bless thee, and to sing with thee the mercies of the Lord for all eternity. Amen.

THE BLESSED SACRAMENT.

ROSARY OF THE BLESSED SACRAMENT ON THE BEADS.

On the cross, say

The Apostles' Creed.

On the large beads, say

The Lord's Prayer.

On the first three small beads, say

**Three Hail Marys, as in the Rosary of the
Blessed Virgin, p. 25.**

On all the other small beads, say

**Hail, Mary, full of grace, the Lord is with
thee: blessed art thou amongst women,
and blessed is the fruit of thy womb,
Jesus, to whom may all praise and thanks
be continually given in the most holy and
most august Sacrament. Holy Mary,
Mother of God, pray for us sinners, now,
and at the hour of our death. Amen.**

Or on all the small beads, say

**Glorify, honor, and praise be to thee our Lord
Jesus Christ, for ever, in the Most Holy
and adorable Sacrament of the Altar.
Most sweet Saviour, may thy Virgin Mo-
ther and all the Saints praise and bless
thee, for the many irreverences committed
against thee.**

DEVOTIONS TO JESUS IN

And at the end of every decade, say
Glory be to the Father, and to the Son, and
to the Holy Ghost, as it was in the begin-
ning, &c.

INDULGENCES.

THE HOUR OF PRAYER ON HOLY THURSDAY ON CORPUS CHRISTI, AND ON OTHER THURS DAYS.

Pius VII., by two rescripts, dated the 14th of February, 1815, and 6th of April, 1816, granted for ever a **PLENARY INDULGENCE** to those who, in public or in private, on Holy Thursday, perform one hour's devotion in memory of the institution of this blessed Sacrament, and confess and receive on that day, or on any day of the following week.

He also granted a **PLENARY INDULGENCE** to those who, on the solemnity of Corpus Christi, perform an hour's devotion, as above explained, and approach the holy Sacrament of Penance and the Blessed Eucharist. Finally, an indulgence of **THREE HUNDRED DAYS**, on the other Thursdays of the year, when, with contrite heart, they practice said devotion.

These indulgences are applicable to the relief of the holy souls suffering in Purgatory.

A DEVOUT ASPIRATION TO THE MOST HOLY SACRAMENT.

Pius VI., by a rescript of the 24th of May, 1776, granted an indulgence of **ONE HUNDRED DAYS**, once every day, to those who recite with a contrite heart the following devout Aspiration in honor of the most holy Eucharist. Also, three hundred days of indulgence to those who repeat this Aspiration three times on any Thursday through the year, and on any day of the Octave of Corpus Christi. Moreover, to those who shall have practised it every day during a month, he granted a **PLENARY INDULGENCE** on any day of the month chosen by

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themselves, provided they confess and communicate, and pray for the Holy Catholic Church, and for the intentions of the Sovereign Pontiff.

May all praise and thanks be continually given to the most holy and most august Sacrament.

Pius VII. granted FOR EVER an indulgence of ONE HUNDRED DAYS to the faithful, each time they make the aforesaid Aspiration, at the ringing of the Church bell for the benediction of the most blessed Sacrament, or for the sacred exposition of it, while they adore, with a contrite heart, our Lord Jesus, truly present under these sacred veils.

By another decree he granted A PERPETUAL INDULGENCE of one hundred days, applicable to the souls in Purgatory, each time that, assisting at Mass, during the Elevation they adore Jesus in the blessed Sacrament, and recite it with a devout and contrite heart.

VISIT TO THE BLESSED SACRAMENT IN THE RE- POSITORY ON HOLY THURSDAY AND GOOD FRIDAY, USUALLY CALLED THE HOLY SE- PULCHRE.

Pope Pius VII. granted perpetually to those who shall visit the Holy Sepulchre, and spend there a reasonable space of time in devout entertainment of the soul with Jesus, a PLenary INDULGENCE on Holy Thursday, or Easter Sunday, provided they confess and receive, and, during the visit, pray for the pious intentions of the Sovereign Pontiff. He also granted an indulgence of ten years and ten quarantines, each time they visit the Holy Sepulchre, as above, with a firm purpose of going to confession.

These indulgences are applicable to the souls of the faithful departed.

**VISIT TO THE MOST HOLY SACRAMENT ON
THURSDAY, RECITING THE PRAYER "LOOK
DOWN, O LORD."**

By a Rescript, dated October 17th, 1796, Pope Pius VI granted, for ever, a PLENARY INDULGENCE to the faithful who, with contrite heart, confess and receive the Holy Eucharist on the first Thursday of each month, and visit this most adorable Sacrament, exposed or reserved in the Tabernacle, and, kneeling, recite the following prayer (attributed to St. Cajetan), to implore the divine mercy, praying also for the Holy Catholic Church, and according to the pious intentions of the Pope.

To those who, on any other Thursday, practice the same devotion, and approach the holy Sacraments of Penance and the Blessed Eucharist, he granted an indulgence of SEVEN YEARS AND SEVEN QUARANTINES; and, finally, ONE HUNDRED DAYS of indulgence for performing it with a contrite heart, on any other day of the year. These indulgences are applicable to the suffering souls in Purgatory.

The following Prayer is taken from Deuteronomy and the Prophet Daniel.

Look down, O Lord, from thy sanctuary, and from the high habitation of Heaven, and behold this sacred oblation which our great High Priest, thy holy Servant, the Lord Jesus, immolates unto thee for the sins of his brethren, and be propitious to the multitude of our iniquities. Behold, the voice of the blood of Jesus, our brother, crieth to thee from the Cross! Graciously hear, O Lord; be appeased, O Lord, hearken and do. Delay not for thy own sake, my God, because thy name is invoked upon this city, and upon thy people, and do with us according to thy mercy.

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ACTS OF ADORATION OF THE MOST BLESSED SACRAMENT.

By a Rescript of the 26th of August, 1814, Pius VII. approved of the following five Acts of Adoration and Atonement to the most blessed Sacrament, and granted, for ever, to all the faithful, an indulgence of THREE HUNDRED DAYS, applicable to the suffering souls in Purgatory, for reciting devoutly these Acts, with the devout Aspiration of the blessed Sacrament—May all praise, &c., and the Lord's Prayer, Hail Mary, and Glory be to the Father, after each Act.

1. I adore thee most profoundly, O my Jesus, really present in the most holy Sacrament. I acknowledge thee, true God and true man, and by this act of adoration, I desire to make amends for the coldness of the multitude of Christians, who, passing before thy holy Temples, and sometimes even before the sacred Tabernacles, in which thou deignest to remain at all hours with a loving impatience, to communicate thyself to thy people, do not even salute thee, but by their indifference, show that, like the Hebrews in the desert, they loathe this Heavenly Manna. I offer thee the most precious Blood which thou hast shed from the wound of thy left Foot, in reparation of such shocking tepidity, and within this sacred wound I repeat a thousand and a thousand times :

May all praise and thanks be continually

given to the most holy and most august Sacrament.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c. (*once.*)

2. I adore thee most profoundly, O my Jesus. I acknowledge thee, really present in the most holy Sacrament, and by this act of adoration, I desire to make amends for the inattention of so many Christians, who, seeing thee about to give thyself to the poor sick, to be their comfort on the great journey to eternity, leave thee unaccompanied, and scarcely deign to make an act of outward adoration. I offer thee, in reparation of so much coldness, the most precious Blood, which thou hast shed from the wound of thy right Foot, within which I repeat a thousand and a thousand times :

May all praise and thanks be continually given to the most holy and most august Sacrament.

Our Father, Hail Mary, and Glory be to the Father, *once.*

3. I adore thee most profoundly, O my Jesus, true Bread of eternal life, and by this adoration I desire to make amends for the many wounds which thy sacred Heart suffers daily, by the profanation of churches,

where thou deignest to remain, under the sacramental species, to be adored and loved by thy people. I offer thee, in reparation of so many irreverences, the most precious Blood which thou didst shed from the wound of thy left Hand, within which I repeat incessantly :

May all praise and thanks be continually given to the most holy and most august Sacrament.

Our Father, Hail Mary, and Glory be to the Father, &c., *once*.

4. I adore thee most profoundly O my Jesus, the living Bread, which came down from Heaven, and by this act of adoration I desire to make amends for the numberless irreverences daily committed by thy people, in assisting at the holy sacrifice of the Mass, in which, through excess of love, thou renewest, though in an unbloody manner, the same sacrifice which heretofore thou didst consummate on Calvary for our salvation. I offer thee, in reparation of so much ingratitude, the most precious Blood which thou hast shed from the wound of thy right Hand, within which I join my voice with that of the Angels, who sing to thee, in sacred choir, whilst I repeat with them :

May all praise and thanks be continually

given to the most holy and most august Sacrament.

Our Father, Hail Mary, and Glory be to the Father, *once*.

5. I adore thee most profoundly, O my Jesus, true victim of expiation for our sins, and I offer thee this act of adoration, in atonement for the sacrilegious outrages thou sustainest from so many ungrateful Christians, who dare to approach the holy communion with souls stained by mortal sin. In reparation of such abominable sacrileges, I offer thee the last drops of thy most precious Blood, shed from the wound of thy sacred Side, into which I enter to adore, bless, and love thee, and to repeat with all pious souls who have an ardent devotion to this holy Sacrament:

May all praise and thanks be continually given to the most holy and most august Sacrament.

Our Father, Hail Mary, and Glory be to the Father, *once*.

Then say the following two last strophes of the Hymn of the Blessed Sacrament, with its Versicle and Prayer:—

To this mysterious table now,
Our knees, our hearts, and sense we bow;
Let ancient rites resign their place
To nobler elements of grace,
And Faith for all defects supply,
While sense is lost in mystery.

THE BLESSED SACRAMENT.

To God the Father, born of none,
To Christ, his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, be equal praise:
One honor, jubilee, and fame,
For ever bless his glorious name. Amen.

V. Thou hast given them bread from
Heaven.

R. Replenished with all delights.

Let us Pray.

O God, who in this wonderful Sacrament
hast left us a perpetual memorial of thy
passion, grant us, we beseech thee, so to
reverence the sacred mysteries of thy body
and blood, that our souls may be always
sensible of the fruit of thy redemption, who
livest and reignest world without end.
Amen.

AN ACT OF REPARATION AND DEVOUT ASPIRA TIONS TO THE MOST HOLY SACRAMENT.

At the request of the Religious Nuns of Perpetual Adoration in Rome, Pius VII., by a Rescript of the 21st of January, 1815, granted an indulgence of TWO HUNDRED DAYS to the faithful, who recite devoutly, and with contrite heart, the following Act of Reparation to Jesus, in the most adorable Eucharist, with the adjoined Aspirations, as is usually practised by the said Religious, at each hour of Adoration.

DEVOTIONS TO JESUS IN

Pope Leo XII., by a Rescript of the 18th of August, 1833, confirmed this indulgence, and also granted A HUNDRED DAYS of indulgence to those who repeat only the few devout aspirations which follow this Act of Reparation.

In both cases, this indulgence is applicable to the holy souls suffering in Purgatory.

With that most profound respect which divine Faith inspires, O my God and Saviour Jesus Christ, true God and true man, I adore thee, and with my whole heart I love thee hidden in the most august Sacrament of the Altar, in reparation of all the irreverences, profanations, and sacrileges, that I, to my shame, may have until now committed, as also for all those that have been committed against thee, or that may be ever committed for the time to come. I offer thee, therefore, O my God, my humble adoration, not, indeed, such as thou art worthy of, nor such as I owe thee, but such, at least, as I am capable of offering; and I wish that I could love thee with the most perfect love of which rational creatures are capable. In the meantime, I desire to adore thee now and always, not only for those Catholics who do not adore nor love thee, but also to supply the defect, and for the conversion of all heretics, schismatics, libertines, atheists, blasphemers, sorcerers, Mahometans, Jews, and idolaters. Ah! my Jesus, mayest thou be known,
100

THE BLESSED SACRAMENT.

adored and loved by all, and may thanks be continually given to thee in the most holy and august Sacrament. Amen.

I adore thee at all moments, O living Bread, come down from Heaven, most august Sacrament.

O Jesus, beloved Son of the Virgin Mary, I pray thee to bless my soul.

To thee I consecrate my heart, O most blessed Jesus, my dear Saviour.

Mayest thou be known, adored, and loved by all, and may thanks be continually given to thee in the most holy and most august Sacrament. Amen.

A PRAYER* TO THE MOST BLESSED SACRAMENT AND TO THE SACRED HEART OF JESUS.

Behold, O most loving Jesus, the wonderful extent of thy excessive charity! Thou hast prepared for me, of thy sacred Flesh and most precious blood, a divine banquet, where thou givest me thyself without

* Pius VI., on 7th of November, 1787, granted an indulgence of one hundred days, to be gained once a day, by the faithful who recite this prayer to the blessed Sacrament and to the sacred Heart of Jesus.

Pius VII., on 9th of February, 1818, confirmed this indulgence for ever, and declared it applicable to the holy souls suffering in Purgatory.

reserve. Who has urged thee to this excess of love? Assuredly no other than thy own most loving Heart. O adorable Heart of my Jesus, most ardent furnace of divine love, receive my soul into thy most sacred wound, in order that in this school of charity I may learn to make a return of love to that God who has given me such admirable proofs of his love.

THE LITANY OF THE BLESSED SACRAMENT.

Lord have mercy on us.	Christ have mercy on us.	
Lord have mercy on us.		
Living Bread that came down from Heaven,		} Have mercy on us.
Hidden God and Saviour,		
Wheat of the elect, and vine-bearing virgins,		
Perpetual sacrifice and clean oblation,		
Lamb without spot and immaculate feast,		
Food of angels and hidden manna,		
Memorial of the wonders of God,		
Word made flesh dwelling in us,		
Sacred Host, and Chalice of Benediction,		
Mystery of faith, most excellent and venerable sacrament,		
Atonement of the living and the dead,		
Heavenly antidote against the poison of sin,		
Most wonderful of all miracles,		
Most holy commemoration of the Passion of Christ,		
Plenitude of all gifts,		
Special memorial of divine love,		

THE BLESSED SACRAMENT.

**Overflowing fountain of divine goodness,
 Most high and holy mystery,
 Awful and life-giving sacrifice,
 Bread made flesh by the omnipotence of the
 incarnate Word,
 Sacrament of piety, sign of unity, and bond of
 charity,
 Priest and victim,
 Viaticum of such as die in the Lord;
 Pledge of future glory,
 From an unworthy reception of thy body and
 blood,
 From every occasion of sin,
 Through the desire thou hadst to eat this Pass-
 over with thy Disciples,
 Through thy precious blood, shed for us on
 the cross, and really present on our altars,
 Through the five wounds thou didst receive
 in thy sacred body,
 We sinners beseech thee hear us.**

Have mercy on us. Deliver us, O Lord.

**That thou wouldst preserve and increase our
 faith, reverence, and devotion towards this
 admirable Sacrament,
 That by sincere confession we may be disposed
 for frequent and worthy communio,
 That thou wouldst vouchsafe to deliver us
 from all tepidity, coldness, and obduracy,
 That thou wouldst vouchsafe to impart to us
 the precious and heavenly fruit of this most
 holy Sacrament,
 That at the hour of death thou wouldst
 strengthen and defend us by this heavenly
 viaticum,**

We beseech thee hear us.

**Lamb of God that takest away the sins of the
 world: spare us, O Lord.**

**Lamb of God that takest away the sins of the
 world: hear us, O Lord.**

DEVOTIONS IN THE BLESSED SACRAMENT.

Lamb of God that takest away the sins of the world: have mercy on us, O Lord.

Let us Pray.

O God, who in this wonderful Sacrament hast left us a memorial of thy death and passion, grant, we beseech thee, that we may so worthily reverence the sacred mysteries of thy body and blood, as continually to perceive in our souls the fruit of thy redemption. Who livest, &c. Amen.

DEVOTION

TO THE

Sacred Heart of Jesus.

St. Alphonsus Liguori says: "The devotion of all devotions is, to love Jesus Christ by thinking frequently on the love which that amiable Redeemer has borne and bears to us. A devout author weeps, and has just reason to weep, at the sight of the great number of Christians, who attend to the practice of various devotions, but neglect this great devotion; and of the multitude of preachers and confessors who inculcate many pious practices, but do not speak on the love of Jesus Christ; although, in truth, the love of Jesus Christ should be the principal, and even the only devotion of a Christian. Hence the sole care and end of preachers and confessors should be to recommend continually to their hearers and penitents the love of Jesus Christ, and to inflame them with it. The love of Jesus

Christ is the golden chain that unites and binds souls to God.

It was for the sole purpose of gaining our love that the Eternal Word came into the world. "*I am come to cast fire on the Earth; and what will I, but that it be kindled.*"—Luke xii. 49. And the Eternal Father has sent Jesus Christ into the world that he might manifest to us his love, and thus gain our love; for the Father has declared that he loves us, inasmuch as we love Jesus Christ. "*The Father himself loveth you because you have loved me.*"—John xvi. 27. Besides, he gives us his graces, inasmuch as we ask them in the name of his Son. "*If you ask the Father any thing in my name, he will give it you.*"—John xvi. 23. And he admits us to bliss in proportion to our conformity to the life of Jesus Christ. "*Whom he foreknew, he predestined to be conformable to the image of his Son.*"—Rom. viii. 19. But this conformity we shall never obtain, nor even desire, unless we attentively meditate on the love which Jesus Christ has borne us. And the devotion to the heart of Jesus, is nothing else than an exercise of love to so amiable a Lord. The spiritual object of this devotion is the love with which the heart of Jesus burns towards men; for, as we read in so

many passages of the holy Scriptures, love is commonly attributed to the heart. "*My son, give me thy heart.*"—Prov. xxiii. 26. "*My heart and my flesh have rejoiced in the living God.*"—Ps. lxxxiii. 3. "*The God of my heart, and the God that is my portion for ever.*"—Ps. lxxii. 26. "*The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us.*"—Rom. v. 5.

St. Francis of Sales says: "O love! O sovereign love of the heart of Jesus! What heart can bless and praise thee as thou deservest to be praised? How good and how beautiful is the Lord, how lovely and amiable is his heart! Let us dwell in this holy abode! Let this adorable heart always live in our hearts!" St. Augustin practised this devotion long before; he says: "The lance opened the side of Jesus to me, I entered it, and there I rest as in a place of safety."

"And if the lance with which the side of Jesus was opened on the cross, is, by that very touch, become an object of veneration to all the Catholic world, how much more venerable ought his sacred Heart to be, which conferred so much dignity on this senseless piece of steel!"—*Bishop of Bologna.*

St. Bernard says : " that the spear, by piercing the sacred Heart of Jesus, revealed his mysteries, and discovered his tender mercies to us." *St. Thomas* represented the Heart of Jesus, wounded and pouring out his precious blood by the opening of his side, that it might bear witness to the excess of his love, and inflame the cold hearts of his disciples. *St. Bernardine of Sienna* described the same heart as a furnace of the most ardent love, able to kindle the whole universe. *St. Elzear* said to his spouse : " You are anxious about my health ; be assiduous in paying frequent visits to our amiable Jesus in the Blessed Sacrament ; enter into his sacred Heart, this is the abode of which I have made choice." *Blosius* says : " O heavenly Father ! I offer to thee the burning love and the ardent desires of the heart of thy beloved Son Jesus, to supply the coldness and insensibility of my own." To these we might add what was said on the same subject by *St. Clare*, *St. Gertrude*, *St. Mechtildis*, and by many other illustrious lovers of Christ, who have attained to so perfect a knowledge and love of the sacred Heart of their heavenly spouse, and so highly praised and commended its divine charms.

The material or sensible object of this

devotion is the most holy Heart of the God-Man Christ Jesus. As the heart is the seat of all the affections, so the Heart of our Lord is especially proposed to our devotion, as being the seat and sanctuary of that love wherewith he loved us, and gave himself for us. While then we address ourselves to that Sacred Heart as it is united to the blessed Humanity, and therefore to the Divine Person of the Word, we in an especial, and peculiar manner, honor the love which burned therein for man.

The particular intention of this devotion is, to make reparation for the outrages committed against the Heart of Jesus during his mortal life; outrages which continue to be committed against him in the adorable Eucharist, which is the Sacrament of his love.

It was for this end that our Lord revealed to venerable Sister Mary Alacoque, that he wished the festival and devotion of the Sacred Heart to be instituted in the Church.

It is related in the life of this holy nun, that being one day in prayer before the Blessed Sacrament, Jesus showed her his Heart surrounded with thorns, surmounted by a cross and placed upon a throne of fire; and that he said to her :—

“Behold the Heart that has so loved men, and has spared nothing to testify its love for them, even to the consuming of itself for their sake; but, in return, receives from the generality of mankind nothing but dishonor and ingratitude. What afflicts me most is, that hearts which treat me thus have been consecrated to me.” Our Saviour then bade her use her utmost endeavors to procure the celebration of a particular festival in honor of his Divine Heart, on the first Friday after the Octave of Corpus Christi; and this, for these principal intentions:—

1. That Christians might return him thanks for the ineffable gift bestowed upon them in the Blessed Eucharist.

2. That they might repair, by their homage and adoration, the irreverence and contempt with which he has been treated by sinners in this most holy Sacrament.

3. That they might give him the honor due unto him, but withheld from him in so many churches, where he is so little loved, revered and adored.

He promised to pour out abundantly the riches of His Heart on all who should practise this devotion, not only on the feast itself, but on other days when they visited the Blessed Sacrament.

SACRED HEART OF JESUS.

Confraternities of the Sacred Heart have been established in every part of the Church, and have been enriched by the Holy See with the following numerous indulgences:—

The plenary indulgences granted to the associates (with the usual conditions*) are as follow:—

1. On the day of admission.
- * 2. On the feast of the Sacred Heart.
3. The first Friday or the first Sunday in each month.
4. On any one day in each month, at choice.
5. At the hour of death, on condition of invoking (at least mentally) the holy name of Jesus.
6. On Christmas-day, Maundy-Thursdays, Easter-day, and Ascension-day.
7. On the feasts of the Conception, Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin; on All Saints, All Souls, and on the feasts of St. Peter and St. Paul, St. Joseph, and St. John the Evangelist.

* 1. To gain the plenary indulgences, Nos. 6 and 7, as well as the partial indulgences, 1, 2, 3, 4, and 5, it is necessary to pay a visit to the chapel of the Confraternity, or to perform some other work of piety enjoined by a confessor, not as a sacramental penance, but as a condition of the indulgence.

2. To gain the plenary indulgence No. 8, and the partial indulgence No. 6, it is necessary to visit a church or chapel of the Confraternity in which is celebrated the Feast of the Sacred Heart.

8. On the six Fridays or the six Sundays preceding the feast of the Sacred Heart, according as it is celebrated on the Friday or on the Sunday after the feast of Corpus Christi.

9. On the feast of St Gregory the Great.

The partial indulgences are :

1. Thirty years and their quarantines,* on the three days after Christmas day; on the feasts of the Circumcision and the Epiphany; the Sundays of Septuagesima, Sexagesima, and Quinquagesima; Good Friday, and Holy Saturday; every day during the octave of Easter; on Low Sunday, the feast of St. Mark, and the Rogation-days; and on Whit-Sunday, and during its octave.

2. Twenty years and their quarantines, on Palm-Sunday.

3. Fifteen years and their quarantines, on Ash-Wednesday, the fourth Sunday of Lent, the third Sunday of Advent; on the Eve and at the Midnight and Daybreak Masses of Christmas.

4. Ten years and their quarantines, on the 1st, 2nd, and 4th Sundays of Advent; every day in Lent (except those mentioned above), the vigil of Pentecost, and the three days of the Ember-weeks.

* A quarantine, signifies a Lent, or forty days.

SACRED HEART OF JESUS.

5. Seven years and their quarantines, on the Visitation and Presentation of the Blessed Virgin, and on the feasts of the Apostles mentioned above.

6. The same on every day of the Novena preceding the feast of the Sacred Heart.

7. Seven years and their quarantines, on the four Sundays immediately preceding that feast.

8. The same, at every visit to a picture of the Sacred Heart of Jesus in any Church or Chapel where it is exposed to public veneration; the conditions being contrition and prayers for the Pope's intention.

9. Sixty days for every work of piety performed by the members.

N. B. These indulgences are applicable to the souls in Purgatory.

All that is required of the associates, in order to obtain the privileges attached to the confraternity (after admission by a duly authorized priest), is to say, every day, the Lord's Prayer, the Hail Mary, and the Apostles' Creed, once, with the following aspirations :

O sweetest Heart of Jesus, I implore
That I may ever love thee more and more.

N. B. That all Christians may more

easily partake of these celestial treasures, Pope Pius VII., by a Rescript, of the 15th of May, 1816, was pleased that the indulgences, which were only granted to the members of the sodality of the Sacred Heart of Jesus, should be likewise extended to the faithful in every part of the world, who cannot form themselves into a Confraternity or Pious Union, and who may find it difficult to get their names enrolled in the pious Association existing in Rome, or in any other sodality duly established, provided they fulfil the conditions specified.

Note. See the "Month of the Sacred Heart of Jesus," established on the plan of the "Month of Mary," published by James Duffy, Dublin.

AN ACT OF CONSECRATION TO BE MADE BEFORE A PICTURE OF THE SACRED HEART.

The faithful who, contritely and devoutly, say the following act, daily, before a picture of the Sacred Heart, may gain *one hundred days' indulgence* each time, and a *plenary indulgence* once a month, on any day at option, provided they comply with the usual conditions. These indulgences are applicable to the souls in Purgatory.

I, N. N., desirous to make the best return in my power for thy benefits, and the most ample atonement for my transgressions, give thee my heart, and consecrate my whole being to thee, O amiable Jesus, and I pur

SACRED HEART OF JESUS.

pose, with the assistance of thy grace, never
more to offend thee.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

To thee, O Sacred Heart of Jesus, do I devote and offer up my life, my thoughts, words, actions, and sufferings. May my whole being be no longer employed but in loving, serving, and glorifying thee. O Sacred Heart, be thou henceforth the sole object of my love, the protector of my life, the pledge of my salvation, and my refuge at the hour of my death.

Justify me, O blessed and adorable Heart, at the bar of Divine Justice, and screen me from the anger which my sins deserve. Imprint thyself like a divine seal on my heart, that I may never be separated from thee. May my name also be ever engraven upon thee, and may I ever be consecrated to thy glory, ever burning with the flames of thy love, and entirely penetrated with it for all eternity. This is all my desire, to live in thee. One thing have I sought of the Lord, and this will I seek, that I may dwell in the heart of my Lord all the days of my life.

MEDITATION ON THE LOVE OF OUR LORD JESUS.

Oh, that we understood the love of our Lord Jesus towards us! So tenderly has he loved us, that if all the men, and all the angels, and all the saints, were to unite with all their strength, they could not attain to the thousandth part of the love our Lord Jesus bears towards us. He loves us infinitely more than we love ourselves; he loves us to excess. For what greater love, than that God should die for us, his own creatures! he has loved us to the end. (St. John xiii. 1.) There has not been a moment from eternity in which God has not loved us, and thought of us, one by one. "I have loved thee with an everlasting love." He afterwards became man for the love of us, and for our sake chose a life of suffering, and the cruel death of the cross. Hence, after sacrificing all to show his love for us, he has loved us more than his own honor, repose, and life. Oh, excess of love, at which even the angels are astonished! yet this is not enough; for through his exceeding love, he is further pleased to stay with us in the blessed Sacrament of the Altar; there he abides, motionless, and, as it were, senseless; he appears to do nothing but to love men. Love in-

duces a desire of the constant presence of the object beloved. Hence our Lord Jesus is pleased to remain constantly with us in the Blessed Sacrament. It seemed to him too little to stay with men three-and-thirty years on earth ; hence he is pleased to tarry with them, in the Blessed Sacrament, from age to age. It is true, that while on earth he completed the work of redemption : why, then should he continue to remain with us ? Surely it is to prove his exceeding love for us ; he cannot endure to separate himself from us ; for his “ delights are with the sons of men.” (Prov. viii.) This love leads him to make himself the food of our souls, in order to unite himself with us, and make our hearts and his heart one and the same. “ He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.” (John vi.) Oh, excess of divine love ! A servant of God used to say : “ My amazement about the mystery of the blessed Eucharist is not how bread becomes flesh, or how our Lord Jesus is in many places at once, and confined within so small a compass ; for all things are possible with God. But this is my wonder, how Jesus loved man so, as to become his food ; when I think hereof I am confounded, and have but to say that it is a truth of faith passing my comprehension. O love of

Jesus, make men know you, make them love you ! ”

**PRAYER TO THE BLESSED VIRGIN TO OBTAIN
THE LOVE OF JESUS AND A HAPPY DEATH.**

O Mary, you who desire so much to see Jesus loved, if you love me, this is the favor which I ask of you, to obtain for me a great love of Jesus Christ. You obtain from your Son whatever you please ; pray then for me, and console me. Obtain for me a great love towards you, who of all creatures are the most loving and beloved of God. And through that grief which you suffered on Calvary, when you beheld Jesus expire on the cross, obtain for me a happy death, that by loving Jesus, and you, my Mother, I may come to love you for ever in Heaven.

MOST AMIABLE HEART !

Beloved object of our most tender affections ! may all honor, glory, love and benediction be ever given to thee. Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. Amen.

SACRED HEART OF JESUS.

THE BEADS, OR LITTLE ROSARY OF THE SACRED HEART.

“ This little rosary consists of a small cross and thirty-eight beads; that is, five of a larger size, to remind us of the sacred wounds of our blessed Saviour, and thirty-three of a smaller size, answering to the number of years he spent on earth, in the great work of our redemption.

Range the whole thus: the cross stands in the front or first place; then follow three of the smaller beads, between two larger ones; after which, are three tens or decades of small beads, each decade terminated with a large one.”

Say on the Cross.

O Jesus! give us thy heart, as a pledge of thy love and as a place of refuge, that we may find therein a secure repose during our life, and a sweet comfort at the hour of death. Amen.

On the larger beads.

Thee I adore, praise, and love, O sacred Heart of my dear Jesus! penetrated with grief, at the thought of so many offences which have been hitherto committed against thee, in the most holy Sacrament of the Altar, I offer up to thee, the most amiable

Heart of thy most beloved Mother, with the merits of the Saints in satisfaction thereof. Amen.

On the smaller beads.

O Sacred Heart of Jesus, burning with the love of us! inflame our hearts with the love of thee.

A PRAYER TO THE ETERNAL FATHER.

O Eternal Father! let me offer up unto thy mercy the sacred Heart of thy well-beloved son, even as he offered up himself a sacrifice to thy Justice. Accept in my behalf, all the desires, sentiments, affections, motions, and all the actions of this sacred Heart; they are mine, because it was immolated for me; they are mine, because for the future I am resolved to possess nothing but what is peculiar to it. Receive then the merits of this sacred Heart, in satisfaction for my sins, and in thanksgiving for the benefits conferred upon me. Receive them O Lord! as so many motives of granting thy servant those peculiar graces he stands in need of, but particularly the gift of final perseverance. Receive them, as so many acts of love, adoration, and praise, which I

SACRED HEART OF JESUS.

now offer to thy Divine Majesty. This Sacred Heart, this heart alone can love, honor, and glorify thee, as thou deservest to be loved, honored, and glorified. Amen.

A PRACTICE OF DEVOTION FOR FIVE PERSONS.

Five pious persons unite, and having formed themselves into a company or circle, they divide amongst each other the following five acts, viz.: the act of Adoration, Thanksgiving, Love, Atonement, and Petition, assigning, by lot or choice, one act to each member, which he recites daily before the Blessed Sacrament; and if he cannot go to church and recite it before the Blessed Sacrament, he may say it before a picture of the Sacred Heart, which every member should have in his house.*

A number of such circles may be formed,

* In the life of the venerable Mary Margaret Alacoque, written in 1729, by that learned and illustrious Prelate Joseph Languet, at that time Bishop of Soissons, and afterwards Archbishop of Sens, we read that our blessed Redeemer spoke thus to her:

"I am much pleased with the devotion the faithful show for my Heart, and for this reason I desire the picture thereof, to be drawn and exposed, that by this representation the hearts of men may be softened into repentance. I promise that such as, in a more particular manner, honor this picture, shall partake more amply of those graces with which my Heart is replenished."

as in the Living Rosary; and the mysteries of the Rosary, and these acts might be conveniently drawn, or divided, on the same Sunday

L THE ACT OF ADORATION.

Adorable Heart of Jesus! hypostatically united to the Eternal Word, ever present in the holy Eucharist, receive my homage and the tribute of adoration, which I here bring prostrate at the throne of thy glory.

Mayest thou be ever revered and adored by all creatures; may the raising of hands, bending of knees, prostrations of the body, practised in our devotions; may the prayers, vows, and sacrifices of thy servants, be ever agreeable and acceptable to thee. May the Angels in Heaven ever adore thee, and may the hearts of all the faithful, especially that of the most Blessed Virgin, ever breathe out in thy honor a most sweet odor and perfume of love, esteem and respect.

Sweet Jesus! receive this act of adoration. May it be acceptable in thy sight, from my hands and those of thy servants of this association, whom I particularly recommend to thee. Amen.

II. THE ACT OF THANKSGIVING.

Most munificent Heart of Jesus ! hypocritically united to the Eternal Word, ever present in the holy Eucharist, receive my homage and the tribute of thanksgiving, which I here offer, prostrate at the throne of thy bounty.

In the joy of my heart I return thee thanks for all thy favors. Ye creatures of God brought forth from nothing ; ye children of men, created, redeemed, and sanctified ; praise and magnify your great benefactor ; but chiefly thou, O immaculate and most pure Virgin, preserved from all spot and blemish, enriched with the fulness of grace, exalted above the nine choirs of Angels, and next in dignity to the throne of God, extol, praise and glorify this munificent dispenser of all good gifts.—May thy Holy Name, O most bountiful God, be ever blessed ; may thou be ever praised ; and may thy bounty be ever glorified.

Sweet Jesus ! receive these my thanks. May they be acceptable in thy sight, from my hands and those of thy servants of this association, whom I particularly recommend to thee. Amen.

III.—THE ACT OF LOVE.

Most amiable Heart of Jesus! hypostatically united to the Eternal Word, ever present in the holy Eucharist, receive my homage and the tribute of love, which I here offer, prostrate at the throne of thy charity.

Be thou, O Sacred Heart! ever obeyed and loved by all creatures, even as man is always cherished and loved by thee. Thou hast settled thy affections upon him, and with him thou hast ever desired to dwell. O! that I could love thee as thou deservest, and as thou art loved by the Angels and Saints in Heaven, or at least with a love, if not corresponding to thy favors, equal in some measure to the greatness of the obligations I lie under! Ye Cherubim and Seraphim, ye thrice happy citizens of the heavenly Jerusalem! and principally thou, O most amiable Virgin Mother! supply by thy love whatever is wanting to mine. May thy goodness, O Jesus! be ever praised, magnified, and exalted: mayest thou ever reign as King, Lord, and Sovereign over all hearts, and may thy amiable Heart draw all hearts to thee.

Sweet Jesus! receive this act of love. May it be acceptable in thy sight, from my hand and those of thy servants of this asso

ciation, whom I particularly recommend to thee. Amen.

IV.—THE ACT OF ATONEMENT FOR SIN.

Most compassionate Heart of Jesus ! by postatically united to the Eternal Word, ever present in the holy Eucharist, receive my homage and the tribute of atonement for sin, which I here offer, prostrate at the throne of thy justice.

What have we been hitherto doing, O my God ! Thou hast bestowed on us most signal favors, even to the surprise of Heaven itself, and these without any merit on our part, even whilst we offended thee ; and as thou lovest us beyond measure, so without measure thou continually heapest thy blessings upon us. For all these, what return have we made ? What ingratitude have we not shown ? O God of pity and compassion ! cast the eye of thy mercy on our present repentance ; or rather look not on us, look on the blessed spirits in thy heavenly court, and especially on the ever-faithful Virgin ; look on thy devout servants, who always obey thy commands, hearken to thy inspirations, and follow thy directions. These will intercede with thee in our behalf, plead our cause, and obtain pardon for

our sins. These will keep us firm and unalterable in our present purposes and resolutions of loving and serving thee more fervently hereafter.

Sweet Jesus! receive this act of atonement for sin. May it be acceptable in thy sight, from my hands and those of thy servants of this association, whom I particularly recommend to thee. Amen.

V.—THE ACT OF PETITION.

Most bountiful Heart of Jesus! hypothetically united to the Eternal Word, ever present in the holy Eucharist, receive my homage and the tribute of prayer which I here offer, prostrate at the throne of thy mercy.

To whom, my God! can I address my petition with equal confidence? Thy care watched over me from all eternity; in time thy indulgence drew me out from my nothingness; thy goodness preserves me every moment of my life, and thy munificence supports, feeds, and nourishes me. But still my Lord and Creator! I am environed with a world of enemies, who continually disturb the quiet and peace of my mind, and inter

only and exteriorly assault my weakness with violence. I am tempted to cry out a thousand times in the day: *Save us, O Lord! we perish.* Open then a sanctuary, into which I may retire, a refuge, in which I may be covered against the attacks of my enemies; a harbor. in which, after escaping from the tempestuous waves, I may repose. Thou hast granted the sacred Heart of Jesus unto us, and in it thy servants have found all these advantages. The associates of the sacred Heart have a particular right and title to this holy and safe retreat, give them then a distinguished place in it. O Virgin Mother! obtain the grant of my petition by thy powerful mediation.

Sweet Jesus! receive this my prayer. May it be acceptable in thy sight, from my hands and from those of thy servants of this association, whom I particularly recommend to thee. Amen.

If, then, devout reader, this sacred Heart of Jesus is really an object of your affection, as surely it ought to be, make up amongst your domestics or acquaintances, a company or circle, as described on page 181, "and, take my word for it Almighty God will look with a propitious eye both on you and your assembly."

REMARKS.

Every Friday, but in particular the first Friday of each month, should be set aside and appropriated by the associates as a day of humiliation and atonement to Jesus Christ, for the injuries and indignities received by him in the adorable Eucharist.

All should approach the sacraments of Penance and the holy Eucharist, on the feast of the Sacred Heart,* if they can conveniently do so. On this solemn festival, beyond the ordinary prayers on such occasions, each one should repeat with new fervor, the act of consecration to the divine Heart, the reparation to the sacred Heart, &c.

Besides the above-mentioned Communion, two Communions in particular shall be yearly observed, the one in behalf of the living members of this association, the other, for the relief of the deceased brethren; and in their other prayers and devotions they should often remember and recommend to God both this and the other associations of the sacred Heart, and endeavor all they can to draw on each one a large share of those blessings and graces which flow continually from this adorable Heart.

* The Friday next to the Octave of Corpus Christi, is the feast of the Sacred Heart.

Moreover, one hour is to be spent before the Blessed Sacrament, on any day of the year, chosen by each member on his entrance into the association, which hour can be noted in the following billet to prevent forgetfulness :—

“ I, ———, have chosen from ———, to spend before the Blessed Sacrament, to repair the outrages committed against the adorable Heart of Jesus in this mystery of love.

AN ACT OF REPARATION TO THE SACRED
HEART OF JESUS.

*To be made on the feast itself, or at any other time
in presence of the Blessed Sacrament.*

O adorable Heart of my God and Saviour, filled with a lively sorrow at the thought of the injuries which thou hast received, and art every day receiving, in the august Sacrament of the Altar, I prostrate myself at thy feet to make thee an humble reparation for all that thou hast suffered. Oh, that by my reverence, by my devotion, I could make amends to thy outraged majesty ! Oh, that I could do so, even at the sacrifice of my life ! Call to mind thy mercies, O Jesus ! and grant me the pardon which I beg for so many impious, heretical, and slothful Christians who dishonor thee,

and, above all, for myself, who have so often offended thee. Remember not my ingratitude, but remember that thy divine Heart, bearing the burden of my sins, was afflicted even unto death. Let not thy sufferings and thy blood be in vain; destroy in me my sinful heart, and give me one according to thine own, an humble and contrite heart; a heart that is pure and full of horror for sin; a heart that henceforth may be as a victim wholly consecrated to thy glory, and inflamed with the sacred fire of thy love. And for my part, I promise thee, O most sweet Jesus, to endeavor for the future, as much as in me lies, by my devotion in church, by my diligence in visiting thee in the sacrament of the altar, by my fervor in receiving thee in the Holy Communion, to make reparation for the irreverences, the profanations, and the sacrileges committed against thee, which I deplore in the bitterness of my soul. Amen.

A NOVENA TO THE SACRED HEART OF JESUS.

O sacred and adorable Heart of Jesus! Furnace of Eternal Charity! Ocean of infinite mercy! Consolation of the afflicted! Refuge of sinners! and Hope of the whole

world ! I most fervently adore thee, and unite my heart, my affections, and supplications, to the perpetual homage thou thyself renderest to the Divinity on our altars. Most amiable Heart ! which has loved us with an eternal love, supply thyself for my insensibility, and receive my desire at least of loving thee with all the ardor and sincerity thou so justly meritest. But remember, O adorable Heart ! that thou hast not disclosed thyself to us only as an object of our adorations ; thou desirest much more to gain our love, and to become the ground and motive of our tender confidence. For this end, thou wast pierced through with a lance on the cross ; and for the same purpose thou remainest a daily victim of thy own love on our altars. O infinitely compassionate Heart of Jesus ! which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries, I recur to thee now with all the confidence thou desirest I should repose in the extent of thy power and the riches of thy mercy. Convinced that those things which are impossible to human means are infinitely easy to thee, and relying with an humble, steadfast faith on the sacred words of Truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now

III.—THE ACT OF LOVE.

Most amiable Heart of Jesus! hypocritically united to the Eternal Word, ever present in the holy Eucharist, receive my homage and the tribute of love, which I offer, prostrate at the throne of thy charity.

Be thou, O Sacred Heart! ever observed and loved by all creatures, even as I am always cherished and loved by thee.

Be thou settled thy affections upon him, with him thou hast ever desired to dwell.

O that I could love thee as thou deservest, and as thou art loved by the Angels

in Heaven, or at least with a love corresponding to thy favors, equal

in measure to the greatness of the mercies I lie under! Ye Cherubim

and Seraphim, ye thrice happy citizens of heavenly Jerusalem! and principally thou

O most amiable Virgin Mother! supply me with whatever is wanting to mine.

O goodness O Jesus! be ever praised, glorified, and exalted: mayest thou

be ever my King, Lord, and Sovereign over all my enemies, and may thy amiable Heart draw

me to thyself.

Thine, O Jesus! receive this act of love, as acceptable in thy sight, from the hands of thy servants of this age.

clation, whom I particularly recommend to thee. Amen.

IV.—THE ACT OF ATONEMENT FOR SIN.

Most compassionate Heart of Jesus I am postatically united to the Eternal Word, ever present in the holy Eucharist, receiving my homage and the tribute of atonement for sin, which I here offer, prostrate at the throne of thy justice.

What have we been hitherto doing, O my God! Thou hast bestowed on us almost supernatural favors, even to the surprise of Heaven itself, and these without any merit on our part, even whilst we offended thee; and yet thou lovest us beyond measure, so without measure thou continually heapest thy blessings upon us. For all these, what have we made? What ingratitude have we not shown? O God of pity and compassion! cast the eye of thy mercy and compassionate repentance; or rather look on thy poor court, and especially on the ever-blessed Virgin; look on thy devout servants, who always obey thy commands, hearken to thy inspirations, and follow thy directions. These will intercede with thee in our behalf, plead our cause, and obtain pardon for

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OF JESUS.

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! Amen.

most humbly implore in that adorable name, in virtue of that promise, and through the abundant mercies of the sacred Heart of Jesus, the particular favor I petition for in this Novena. (*specify it*).

O blessed St. Gertrude ! and all you glorious servants of Christ ! who while on earth were particularly devoted to the sacred Heart of Jesus, join your prayers with mine, and implore from the divine Object of all your devotion the grant of the petition which I now make, and specially offer up through your intercession. I beg likewise, from this adorable Heart, which has dominion over all hearts, and can in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. Amen.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART OF JESUS.

O Sacred Heart of Jesus ! living and lifegiving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love ! thou art my refuge and my sanctuary. O my adorable and lovely Saviour ! consume my heart with that burning fire wherewith

SACRED HEART OF JESUS.

thine is ever inflamed ; pour down on my soul those graces which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thine be the rule alike of my desires and of my actions. Amen.

A VISIT TO THE SACRED HEART OF JESUS.

O Heart of Jesus ! who remainest day and night amongst us, inviting, expecting, receiving, all those who come to visit thee ; I worship thee, and confess to thee my misery and my nothingness. I thank thee for all the mercies which thou hast bestowed upon me, especially for delivering me from the power of the devil ; for restoring to me the dignity of a child of God, which I had lost by sin ; for giving me blessed Mary for my advocate ; and inspiring me with the desire to come into thy presence. I thank thee with all my heart, that thou vouchsafest to remain open for me ; I desire to repair the injuries which I have had the misery to inflict upon thee, by my coldness and indifference to thy service. Oh, that I could honor thee as thou deservest to be honored, in all places where thou art now the least honored and the most neglected ! Amen.

And thou, immaculate Mary, most holy and dear mother of fair love, who so earnestly desirest that thy divine Son should be loved by all, obtain for me, by thy most powerful intercession, that he may receive and accept this solemn consecration, which I this day make of my whole self in thy presence; to the end that my name may be written indelibly in the number of those happy souls, who, faithful and constant in his service, shall never be separated from the most sweet love of thy dear and most amiable Son Jesus. Amen.

The Litany of the Sacred Heart will be found on page 200.

ANOTHER ROSARY OF THE SACRED HEART OF JESUS.

Say on the Cross :

Praised for ever be the Sacred Heart of Jesus in the holy Sacrament of the altar.

Say on the five large beads :

O sacred Heart of Jesus, which has suffered for my love such numberless humiliations, grant me to esteem and love them, so that I may wish to suffer them for thee.

Say on the three small beads :

1. Sacred Heart of Jesus, save me.
2. Heart of my Creator, perfect me.

SACRED HEART OF JESUS.

3. Heart of my Redeemer, answer for me. Again; "O Sacred Heart of Jesus which has suffered, &c.," as above.

Say on the first decade, or ten small beads:

1. Desires and inclinations of the Sacred Heart, rule me.

2. Contempt so loved by the Sacred Heart, attract me.

3. Solitude of the Sacred Heart, preserve me.

4. Flames of the Sacred Heart, consume me.

5. Sweetness of the Sacred Heart, pacify me.

6. Patience of the Sacred Heart, support me.

7. Poverty of the Sacred Heart, detach me.

8. sufferings of the sacred Heart, soften me.

9. Annihilations of the Sacred Heart, humble me.

10. Silence of the Sacred Heart, speak to me. O Sacred Heart which has suffered, &c.

Say on the second decade:

1. Heart of my Father, govern me.

2. Heart of my King, crown me.

3. Heart of my Judge, pardon me.

DEVOTION TO THE

4. Heart of my Advocate, plead for me.
5. Heart of my Master, teach me.
6. Heart of my Shepherd, rule me.
7. Heart of my Friend, confide in me.
8. Heart of my Physician, cure me.
9. Heart wounded for my love, receive me.
10. Heart retreat of afflicted souls, console me.

O Sacred Heart of Jesus, which has suffered, &c., as before.

On the third decade :

1. Providence of the Heart of Jesus, watch over me.
2. Charming attractions of the Heart of Jesus, win me.
3. Amabilities of the Heart of Jesus, disclose yourselves to me.
4. Sanctity of the Heart of Jesus, be imprinted on me.
5. Immensity of the Heart of Jesus, fill me.
6. Immutability of the Heart of Jesus, confirm me.
7. Riches of the Heart of Jesus, replenish me.
8. Obedience of the Heart of Jesus, subject me.
9. Purity of the Heart of Jesus, consecrate me.
10. Graces and blessings of the Heart of Jesus, inundate me.

SACRED HEART OF JESUS.

FORM OF ADMISSION INTO THE CONFRATERNITY OF THE SACRED HEART OF JESUS.

I _____ for the greater honor of Jesus Christ crucified, and of his divine Heart, burning with love in the blessed Eucharist, and also to repair the outrages he receives in this august Sacrament, associate myself of my own free will to the faithful received into this pious Confraternity; I desire to participate in the indulgences with which it is enriched, and in the good works therein performed; both for the expiation of my own sins, and for the assistance of the suffering souls in Purgatory.

O sweet Jesus! inclose in thy Sacred Heart all the members of this Association; grant that, faithfully observing the precepts of thy law, and fulfilling the duties proper to their condition, they may be more and more inflamed with the fire of thy divine love. Amen.

Received at _____ on this
_____ day of _____
_____ Director.

Live, Jesus! live and let it be
My life to die for love of Thee. Amen.

DEVOTION TO THE

PRAYER.

O most merciful Jesus, fond lover of souls, by the agony of thy most sacred Heart, I entreat thee to purify in thy blood, all sinners who are in their agony and who are to die during the course of this day. Amen.

Agonizing Heart of Jesus, have pity on the dying!

His Holiness, Pope Pius IX., has granted One Hundred days' indulgence to those who recite this prayer: and a plenary indulgence to be gained once a month, on the ordinary conditions, by those who recite it three times a day at different times.

Together with this prayer, offer up some of your daily actions, to the agonizing Heart of Jesus, in behalf of those who are this day to die.

AN INVITATION TO REPAIR TO THE SACRED HEART.

All the faithful adorers of Jesus are invited to repair in spirit every day at nine o'clock in the morning, and four in the afternoon, to his divine Heart, in order to make some of the following aspirations:

Heart of Jesus! have mercy on us.

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee.

SACRED HEART OF JESUS.

O Sacred Heart of Jesus, I love thee, and I desire to love thee more and more !

O Sacred Heart of Jesus, mayest thou be known, loved, and adored throughout the world.

Blessed be the most adorable Heart of Jesus my God, for ever and ever !

Most loving Heart of Jesus, pierced with a lance for love of us, grant us grace to love thee for ever and ever.

O divine Fire ever burning and never ceasing, raise my heart into a flame that I may always love thee.

O most meek Jesus ! make my heart according to thy Heart.

No love, no heart equals thine, most loving Jesus.

Sacred Heart of Jesus, grant me grace to love thee.

My Love, never suffer me to be separated from thee.

O Sacred Heart, I humbly pray, increase my ardor every day.

THE LITANY OF THE SACRED HEART OF
JESUS.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, formed in the womb of the
most blessed Virgin,
Heart of Jesus, hypostatically united to the
eternal word,
Heart of Jesus, sanctuary of the Divinity,
Heart of Jesus, tabernacle of the most holy
Trinity,
Heart of Jesus, temple of all sanctity,
Heart of Jesus, fountain of all graces,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,
Heart of Jesus, furnace of love,
Heart of Jesus, source of contrition,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, sorrowful in the garden,
Heart of Jesus, spent with a bloody sweat,
Heart of Jesus, glutted with reproaches,
Heart of Jesus, consumed for our sins,

Have mercy on us.

SACRED HEART OF JESUS.

Heart of Jesus, most obedient even unto the death of the cross, Heart of Jesus, pierced through with a lance, Heart of Jesus, refuge of sinners, Heart of Jesus, fortitude of the just, Heart of Jesus, comfort of the afflicted, Heart of Jesus, main strength of the tempted, Heart of Jesus, terror of the devils, Heart of Jesus, sanctification of hearts, Heart of Jesus, perseverance of the good, Heart of Jesus, hope of the dying, Heart of Jesus, joy of the blessed, Heart of Jesus, the delight of all the saints, Lamb of God, who takest away the sins of the world, <i>spare us, O Jesus.</i> Lamb of God, who takest away the sins of the world, <i>hear us, O Jesus.</i> Lamb of God, who takest away the sins of the world, <i>have mercy on us, O Jesus.</i> V. O most sacred heart of Jesus have mercy on us, R. That we may worthily love thee with our whole hearts.	} Have mercy on us.
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Let us Pray.

O God, who, out of thy immense love, hast given to the faithful the most sacred Heart of thy dear Son, our Lord, as the object of their tender affections, grant, we beseech thee, that we may so love and honor this pledge of thy love on earth, that by it we may merit to love both thee and thy gift, and be eternally loved by thee, and this

DEVOTION TO THE

most blessed Heart in Heaven, through the same Jesus Christ our Lord, thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghost, one God,, world without end. Amen.

Through thy sacred heart, O Jesus! overflowing with all sweetness! we recommend to thee ourselves and all our concerns, our friends, benefactors, parents, and relations; our superiors and enemies: take under thy protection this house, congregation, and state; extend thy care to all such as lie under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, particularly on the poor souls in Purgatory, as also on those who are engaged and united with us in the holy confederacy of honoring and worshipping thee. Bless these in particular, O divine Jesus! and bless them according to the extent of thy infinite goodness, mercy, and charity. Amen.

DEVOTION

TO THE

Sacred Heart of Mary.

As the adorable Heart of Jesus was formed in the chaste womb of the blessed Virgin and of her blood and substance, so we cannot in a more proper and agreeable manner show our devotion to the Sacred Heart of the Son, than by dedicating some part of the said devotion to the Immaculate Heart of the Mother. For you have two hearts here united, in the most strict alliance, and tender conformity of sentiments, so that it is not in nature to please the one, without making yourself agreeable to the other, and pleasing to both. Go then, devout client, to the heart of Jesus, but let your way be through the heart of Mary. The sword of grief which pierced her soul, opens you a passage; enter by the wound which love has

Note.—August is the month of devotion to the Sacred Heart of Mary. .

made; advance to the heart of Jesus, and rest there even to death itself. Presume not to separate and divide two objects so intimately one or united together, but ask redress in all your exigencies from the heart of Jesus, and ask this redress through the heart of Mary.

This form and method of devotion is the doctrine and the very spirit of God's Church; it is what she teaches us in the unanimous voice and practice of the faithful, who will, by no means, that Jesus and Mary should be separated from each other in our prayers, praises and affections.* This consideration has engaged the sovereign Pontiffs and head Pastors of the Church to give the selfsame sanction to the pious practices instituted in honor of the sacred heart of Mary, as they give to those of the adorable heart of Jesus, both within their proper limits. They both have equally their feasts and solemnities, both their associations, and those too equally enriched with the treasures of the Church, under the liberal dispensation of its govern-

* What is very remarkable, Divine Providence so ordained, that the first church dedicated to the Heart of Jesus, was also, at the same time dedicated to the Heart of Mary. This was the Church of the *Seminaire de Coutances*, in Normandy. In 1688, the Feasts of these Sacred Hearts were celebrated there with an Octave, and a Society devoted to them established, to which, in 1764, Pope Clement X. granted a Brief of indulgences.

THE SACRED HEART OF MARY.

ors. Many are the pious and virtuous souls, who have drawn most signal fruit and advantages from these devotions.

Let us love and honor these two hearts so intimately united ; let us go to the Father through the heart of Jesus ; let us go to the Son through the heart of Mary. Let us render to God the Father, through the heart of Jesus, what we owe to his infinite goodness and justice ; and let us render to God the Son, through the heart of Mary, what we owe to his mercy, and for all his benefits to us. We shall obtain every thing from the Father and the Holy Ghost through the heart of Jesus, and we shall obtain every thing from the Son through the heart of Mary. It is customary with many pious persons to dedicate the first Saturday in the month to the particular honor of the Immaculate Heart of Mary, as the first Friday is devoted to the Sacred Heart of Jesus. To this end, they hear Mass and make a spiritual communion, if they cannot communicate sacramentally, to thank God for all the graces he has bestowed upon Mary, and for the tender affection with which he has filled her heart towards us. In the evening they visit some church or altar dedicated to the blessed Virgin ; or, if that be impossible, they pay a visit to her image in their own house, or elsewhere.

DEVOTION TO THE

AN ACT OF REPARATION TO THE SACRED HEART OF MARY.

O Heart of Mary, I honor thee as the Heart most pleasing to our Lord, and most intimately united to him. I love thee as the Heart of the best of mothers, and I rejoice in thy glorious prerogatives. Prostrate before thee, O Heart of Mary, I make thee this humble act of reparation for all the outrages thou hast received from me and from all mankind. I humbly confess that I have been guilty of the greatest ingratitude towards thee; but seeing that, through thee, the Divine mercy has so often had regard unto me, I venture even yet to hope that thou wilt not abandon me. In this sweet confidence, I am animated by a most earnest desire, to be more faithful and more devoted to thee. I pray thee to accept all the good that henceforth I am resolved to do, to present it to thy dear Son, Jesus, so that, through thee, my most loving Saviour may pour down his benedictions more and more on me, and on all who are dear unto me. Amen.

SACRED HEART OF MARY.

ANOTHER ACT OF REPARATION.

I come to the foot of thy altar, O Immaculate Heart of Mary, to recall, in the bitterness of my soul, the years of my childhood. Faithless to the promises which I have so often made to thee, I have filled thee with sadness, I have forsaken thy service for pleasures which have never brought me a moment's happiness. But I detest my fatal errors. I come to renew with thee that union which I have broken with so much folly and ingratitude. Reject me not, O Heart of the tenderest of mothers, but be henceforth my protector and my model to the hour of my death. Amen.

AN ACT OF CONSECRATION TO THE SACRED HEART OF MARY.

O Heart of Mary, I offer, I consecrate to thee my heart. It never can be out of danger whilst at my own disposal; never secure but in thy hands. Thou shalt ever be the object of my veneration, love, and confidence; I will pay thee my devotions every day; I will celebrate thy feasts with joy; I will proclaim thy greatness and thy goodness without ceasing; I will neglect no means of obtaining thee the honor and the

DEVOTION TO THE

homage which are due to thee ; I will bring all the thoughts and affections of my heart into conformity with thine ; and I will make it my duty to imitate thy virtues, especially thy purity and thy humility.

Vouchsafe, O Mary, to open to me thy Heart, and to receive me therein, in union with all thy dear and faithful children. Obtain for me the grace I need to imitate thee, as thou hast imitated Jesus Christ ; succor me in all dangers, console me in all afflictions, and teach me how to make a holy use of all the goods and ills of life. Amen.

ANOTHER ACT OF CONSECRATION.

O Heart of Mary, ever Virgin ; O Heart, the holiest, the purest, the most perfect, that the Almighty hath formed in any creature ; O Heart, full of grace and sweetness, throne of love and mercy, image of the adorable Heart of Jesus, that didst love God more than all the seraphim, that didst procure more glory to the most holy Trinity than all the saints together, that didst endure, for love of us, such bitter dolours at the foot of the cross, and dost so justly merit the reverence, love, and gratitude of all mankind ; I give thee thanks for all the benefits which thou hast obtained for me from the Divine

SACRED HEART OF MARY.

mercy; I unite myself to all the souls that find their joy and consolation in loving and honoring thee. O Heart most amiable, the delight and admiration of the angels and the saints, henceforth thou shalt be to me, next to to the Heart of Jesus, the object of my tenderest devotion, my refuge in affliction, my consolation in sorrow, my place of retreat from the enemies of my salvation, and at the hour of my death, the surest anchor of my hope. Amen.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART OF MARY.

O Immaculate Heart of Mary, I have nothing in myself to offer thee that is worthy of thee; but what thanks ought I not to pay thee, for all the favors which thou hast obtained for me from the Heart of Jesus! What reparation ought I not to make thee for all my tepidity in thy service! I desire to return thee love for love; the only good that I possess is the sacred Heart of Jesus, which thou thyself hast given me. I offer thee this treasure of infinite price; I cannot do more, and thou dost not deserve less at my hands; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee to accept my heart, which I here

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offer to thee, and I shall be for ever blessed
Amen.

PRAYER TO THE SACRED HEART OF MARY.

Pope Pius VII. granted to the faithful who should recite with devotion the following prayer, with the adjoining act of praise to the adorable Hearts of Jesus and Mary:—1. An indulgence of fifty DAYS, once a day. 2. A PLENARY INDULGENCE on the feasts of the Assumption, the Nativity, and the Sacred Heart of Mary,* to all who, having recited it daily for a year, shall perform the usual conditions of Confession and Communion and visit a Church, or at least, an altar, dedicated to the blessed Virgin, and pray there for the intentions of the Pope. 3. A PLENARY INDULGENCE at the hour of death, to all who shall have recited it frequently during their life. These indulgences are applicable to the souls in Purgatory.

O Heart of Mary, Mother of God; and our Mother also; O Heart most worthy of love, in which the most Holy Trinity is well pleased; O Heart worthy to be loved and honored by angels and men, most similar to the sacred Heart of Jesus, whose clear and perfect image thou reflectest; O Heart of Mary, seat of mercy, full of the bowels of compassion towards us wretched creatures; warm, I beseech thee, the cold hearts of thy children, and make them henceforth think of nothing, love nothing, desire nothing, but only the Heart of Jesus Christ. Infuse into our hearts the love of thy virtues, and

* This feast has no fixed day. It is solemnized in some churches with the approbation of the Ordinary, on the 8th of February; in others on the 1st of June; and in some on the Sunday within the Octave of the Assumption.

SACRED HEART OF MARY.

kindle in them the flame of thy unfailing charity. Watch over the Church, and continually defend it; be thou the sweet refuge of all faithful Christians; be thou their impregnable tower, wherein they may abide secure against the assaults of the enemy. Through thee, O Heart of Mary, may we have access to thy Son; through thee may we obtain all graces necessary to eternal salvation. Assist us in all straits and necessities, comfort us when sorrowful, strengthen us when tempted, be thou our refuge in persecution, our succor in danger; but especially at the hour of death, in our last mortal agony, when the powers of hell assail us, striving to take away our souls,—in that terrible day, and at that tremendous hour, on which our eternity depends, then, O most compassionate Virgin, make thy servants feel the goodness of thy maternal Heart; then be mindful, we beseech thee, of that power which the Saviour of the World, who was born of thee, hath given to thee. Grant us a most safe retreat in the very fountain of mercy, that one day we may be made worthy to glorify, with thee in Heaven, the most Sacred Heart of thy dear Son, for ever and ever. Amen.

DEVOTION TO THE

AN ACT OF PRAISE TO THE SACRED HEARTS OF JESUS AND MARY.

May the divine Heart of Jesus and the immaculate Heart of Mary be always, and in all places, known, praised, blessed, loved, and faithfully honored and glorified. Amen

ARCH-CONFRATERNITY OF THE SACRED AND IMMACULATE HEART OF MARY FOR THE CONVERSION OF SINNERS.

The Arch-confraternity under this title was established at Paris, in the Church of *Notre Dame des Victoires*, December 16th, 1836. It was approved by the Pope, April 24th, 1838, with the privilege of aggregating to itself other similar associations. The primary object of the Association is to pray for the conversion of sinners and of persons in error; and God has been pleased to answer its prayers in a most remarkable manner.

All that is absolutely necessary on the part of each associate is, after his name is registered, to recite every day the Hail Mary for the intentions of the Association.

SACRED HEART OF MARY.

The following pious exercises, though well suited to answer the ends of the Association, are not strictly required :—

AN ACT OF OBLATION TO BE RECITED DAILY.

I offer up to God all the thoughts, words, and actions of this day, and more particularly all my prayers and devotions, through the Holy and Immaculate Heart of the ever-blessed Virgin Mary; and I pray for the conversion of sinners, especially those who have been recommended to my prayers, and for the sanctification of all in this community.

Mary, refuge of sinners, pray for us.

O Mary conceived without sin, pray for us who have recourse to thee. Hail Mary.

It is recommended further—1. To communicate once a month. 2. To recite the Rosary once a week; both for the intentions of the Association. 3. To wear, as a badge, the Medal of the Immaculate Conception, or the Miraculous Medal.* 4. To say often the Prayer of St. Bernard to the B. Virgin.

The plenary indulgences granted to the associates, by complying with the usual conditions, are :

* Concerning the "Miraculous Medal," see *Graces of Mary*, Page 88.

DEVOTION TO THE

1. On the day of admission.
2. At the hour of death.
3. On the Sunday before Septuagesima.
4. On the feast of Our Lord's Circumcision.
5. On the feasts of the Purification, Annunciation, Assumption, Conception, Dolors, and Nativity of our blessed Lady.
6. On the feast of the Conversion of St. Paul, January 25th.
7. On the feast of St. Mary Magdalene, July 22nd.
8. On any two days of the month, which each one may select.

9. On the anniversary of their Baptism.

There is also an indulgence of 500 days for all the members and other persons who assist at the Masses celebrated on Saturdays, in honor of the Holy and Immaculate Heart of Mary, in the Church or Chapel of the Confraternity, and there pray for the conversion of sinners.

The benefits of the Association extend beyond this life; for a Mass is celebrated for the deceased Members at *Notre Dame des Victoires* on the first Saturday of every Month.

CONSIDERATIONS.

1. The Son of God died to save sinners, and we cannot imitate his charity more agree-

SACRED HEART OF MARY.

ably to him than by ever aiming at the same object.

2. Prayer is the most powerful means of drawing down from God the grace necessary for this object, and it is, moreover, in every body's power.

3. No intercession is so effectual as that of the blessed Mother of God ; let us therefore seek it.

4. But then we must show true devotion towards her, by imitating her virtues, particularly the purity of her heart.

5. The good example, which we shall thus give, will greatly forward the end of the Association.

6. Let all the Members, therefore, encourage one another in diligence, in virtue, in devout exercises, especially in frequenting the Sacraments, and ever discourage all sin and irregularity, whether in word or work.

OFFICE OF THE SACRED AND IMMACULATE HEART OF MARY.

AT MATINS.

V. Immaculate Heart of Mary!

R. Inflame our hearts with the love with which you burn for Jesus.

1. On the day of a
2. At the hour of d
3. On the Sunday b
4. On the feast of C

side.

5. On the feasts of the
Annunciation, Assumption,
and Nativity of our ble

6. On the feast of the
Paul, January 25th.

7. On the feast of S
July 2nd.

8. On any two days o
and one may select.

9. On the anniversary
There is also an indu
for all the members and
assist at the Masses celeb
in honor of the Holy and
of Mary, in the Church
Confraternity, and there
vision of sinners.

The benefits of the
beyond this life; for a
for the deceased Member
the pictures on the first
month.

CONCLUSION

In the Son of God d
and we cannot imitate him

Let us Pray.

Compassion! who hast been pleased
to give the salvation of sinners and the
merciful, the Immaculate
Mary should be, in charity and
perfect image of the divine
Son, Jesus Christ—grant that
the memory of this most
loving Heart, may by its interces-
sions, be found conformable to
Jesus; thro' the same Jesus
our Lord, thy Son, who with thee,
the Holy Ghost, liveth and
reigneth without end. Amen.

For my prayer!

thy cry come unto thee!

O Lord!

to God!

the souls of the faithful de-
voted to the mercy of God, rest

AT LAUDS.

to Heart of Mary!

our hearts with the love with
burn for Jesus. •

V O Lord, open thou my lips!

R. And my tongue shall announce thy praise.

V. Incline unto my aid! R. O God, O Lord, make haste to help me.

V. Glory be to the Father, &c.—Alleluia.*

HYMN.

We sing the seat of Mary's love,
That Heart, to bless which Heaven above
And Earth below alike rejoice—
Come, Jesus, aid our feeble voice.
What sweeter gift does God impart
Than Mary's sweet and Virgin Heart!
What nobler object of our love
In Earth below or Heaven above?
Thro' that pure Heart, where thou didst dwell,
That Heart that loved thine own so well,
May all their homage, Jesus, send
To thee, for ages without end. Amen.

Anthem.—I love them that love me, and they that, in the morning early, watch for me, shall find me. With me are riches and glory, glorious riches and justice; that I may enrich them that love me and, may fill their treasures.—*Prov.* viii. 17.

V. Heart of Mary inflamed with the love of Jesus.

R. Make my Heart burn with that love with which you are consumed.

* From Septuagesima Sunday until Easter instead of "Alleluia," say: "Praise be to thee, O Lord, King of eternal glory!"

Let us Pray.

O God of clemency! who hast been pleased, that, for the salvation of sinners and the protection of the miserable, the Immaculate Heart of Mary should be, in charity and mercy, the most perfect image of the divine Heart of her Son, Jesus Christ—grant that we, who celebrate the memory of this most sweet and loving Heart, may by its intercession and merits, be found conformable to the Heart of Jesus; thro' the same Jesus Christ, our Lord, thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth world without end. Amen.

V. O Lord, hear my prayer!

R. And let my cry come unto thee!

V. Let us bless the Lord!

R. Thanks be to God!

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT LAUDS.

V. Immaculate Heart of Mary!

R. Inflame our hearts with the love with which you burn for Jesus. •

V. Incline unto my aid, O God !

R. O Lord make haste to help me. !

V. Glory be to the Father, &c. Alleluia.

HYMN.

O, holy Womb ! O, sacred Breast !
 Pure couch, where Jesus loved to rest,
 And thou, dear Heart, even still more grand,
 Thou wonder of God's mighty hand—
 O Heart, replete with wonders, hail !
 Our treasure in this earthly vale,
 To thee is given the power to scan
 The wonders of God's love tow'rd's man.
 Thro' that pure Heart where thou didst dwell,
 That Heart that lov'd thine own so well,
 May all their homage, Jesus, send
 To thee, for ages without end. Amen.

Anthem.—I am the mother of fair love,
 and of fear, and of knowledge, and of holy
 hope ; in me is all grace of the way and of
 the truth ; in me is all hope of life and of
 virtue.—*Eccl.* xxiv. 24.

V. Heart of Mary, treasury of all good.

R. Pour into the hearts of your servants the
 riches in which you abound.

Let us Pray.

O God of clemency ! &c. (as before, p
 217.)

• **V.** O Lord, hear my prayer ! **R.** And let
 my cry, &c.

SACRED HEART OF MARY.

V. Let us bless the Lord. R. Thanks be to God.

V. And may the souls, &c. R. Amen.

AT PRIME.

V. Immaculate Heart of Mary!

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me!

V. Glory be unto the Father, &c.—Alleluia.

HYMN.

Never could sin and hell obscure

The radiance of a Heart so pure;

A Heart which Heaven had made the seat

Of all that's pure, and good, and great.

To crown it, lilies, robed in white,

With spikenard and the rose unite;

While sweetest fruits of Heav'n above,

Surround it "*languishing with love.*"

Thro' that pure Heart where thou didst dwell,

That Heart that loved thine own so well,

May all their homage, Jesus, send

To thee, for ages without end. Amen.

Anthem.—Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He

that shall find me, shall find life, and shall have salvation from the Lord.—*Prov. viii. 34.*

V. Heart of Mary pierced with a sword of grief.

R. Pierce our Hearts with that grief which pierced your own.

Let us Pray.

O God of clemency ! &c. (as before.)

V. O Lord hear my prayer. *R.* And let, &c.

V. Let us bless the Lord. *R.* Thanks be to God.

V. And may the souls, &c. *R.* Amen.

AT TERCE.

V. Immaculate Heart of Mary !

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God !

R. O Lord make haste to help me !

Glory be to the Father &c.—Alleluia.

HYMN

Temple of Him who made all things;
Bright Palace of the King of kings;
Altar of Peace ; mysterious Plant;
Ark of the Christian Covenant;

SACRED HEART OF MARY.

Fount of unfailing grace thou art
To all that love thee, glorious Heart—
And Ocean Star, whence hope and rest
And comfort beam on the distressed.
Thro' that pure Heart where thou didst dwell,
That Heart that loved thine own so well,
May all their homage, Jesus, send
To thee, for ages without end. Amen.

Anthem—Come over to me, all ye that
desire me, and be filled with my fruits; for
my spirit is sweet above honey, and my in-
heritance above honey and the honeycomb.—
Eccl. xxiv. 26.

V. O most sweet Heart of Mary!

R. Replenish our hearts with your divine
sweetness.

Let us Pray.

O God of clemency! &c.

V. O Lord, hear my prayer. *R.* And let, &c.

V. Let us bless the Lord. *R.* Thanks be
to God.

V. And may the souls, &c. *R.* Amen.

AT SEXT.

V. Immaculate Heart of Mary!

R. Inflame our hearts with the love with
which you burn for Jesus.

V. Incline unto my aid, O God! **R.** O
 Lord, make haste to help me!
 Glory be to the Father, &c.—Alleluia.

HYMN.

Sweeter than honey; purer far
 Art thou than daylight's glorious star.
 He, whom creation cannot bound,
 In thee, dear Heart, a dwelling found.
 Thou art our model, for we see
 The Saviour's life portrayed in thee:
 Thou rule, which faithful hearts obey,
 Thou flow'ry couch where Jesus lay.
 Thro' that pure Heart where thou didst dwell,
 That Heart that loved thine own so well,
 May all their homage, Jesus, send
 To thee, for ages without end. Amen.

Anthem.—He that hearkeneth to me,
 shall not be confounded; and they that work
 by me shall not sin; they that explain me
 shall have life everlasting. But he that shall
 sin against me shall hurt his own soul: all
 that hate me love death.—*Eccl.* xxiv. 30,
 and *Prov.* viii. 36.

V. Most pure, most humble, and most meek
 Heart of Mary,
R. Make our hearts like you, pure, humble
 and meek.

Let us Pray.

O God of clemency, &c.
V. O Lord, hear my prayer. **R.** And let, &c.

SACRED HEART OF MARY.

V. Let us bless the Lord. **R.** Thanks be,
&c.

V. And may the souls, &c. **R.** Amen.

AT NONE.

V. Immaculate Heart of Mary!

R. Inflame our hearts with the love with
which you burn for Jesus.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me!

Glory be to the Father, &c.—Alleluia.

HYMN.

Heart which the force of love hath rent;

Hope of our earthly banishment;

Light of our steps, joy in our cares,

Sweetness and solace of our tears;

Bright polar Star of those who love—

Be thou my guide to realms above.

Furnace of love, may all expire

The victims of thy sacred fire!

Thro' that pure Heart where thou didst dwell,

That Heart that loved thine own so well,

May all their homage, Jesus, send

To thee, for ages without end. Amen.

Anthem.—Place me, as a seal, upon thy
heart, as a seal upon thy arm, for love is
strong as death.—*Cant. viii. 6.*

DEVOTION TO THE

V. Heart of Mary filled with sorrow for our sins.

R. Deign to pierce my heart with the like sorrow.

Let us Pray.

O God of clemency! &c.

V. O Lord hear my prayer. **R.** And let, &c.

V. Let us bless the Lord. **R.** Thanks be, &c.

V. And may the souls, &c. **R.** Amen.

AT VESPERS.

V. Immaculate Heart of Mary!

R. In flame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me!
Glory be to the Father, &c.—Alleluia.

HYMN.

Oh! how the Heart of Mary burns!
Untired, unchang'd, in love—it turns
With ceaseless breathings of desire,
Tow'rds Jesus' Heart, its sacred fire.
The chains of love, which Jesus threw
'Round his own Heart, bind Mary's too,
Living by love, both breathe the same
Unchanged, unconquerable flame.

SACRED HEART OF MARY.

Thro' that pure Heart where thou didst dwell,
That Heart that loved thine own so well,
May all their homage, Jesus, send
To thee, for ages without end Amen.

Anthem.—O, amiable Mother! all generations shall call thee blessed, because God has regarded the humility of thy Heart, and has found it according to his own Heart.
V. Heart of Mary, most like to the Heart of Jesus.

R. Give us hearts according to the Heart of Jesus.

Let us Pray.

O God of clemency! &c.
V. O Lord hear my prayer. R. And let, &c.
V. Let us bless the Lord. R. Thanks be, &c.
V. And may the souls, &c. R. Amen.

AT COMPLIN.

V. Immaculate Heart of Mary!
R. Inflame our hearts with the love with which you burn for Jesus.
V. Convert us, O God our Saviour! R.
And avert thine anger from us.

DEVOTION TO THE

V. Incline unto my aid, O God ! *R.* O Lord
make haste to help me !
Glory be to the Father, &c.—*Alleluia.*

HYMN.

Heart of the best of Mothers ! hear
The voice of thy poor suppliants' pray'r.
Grant to our hearts, O Heart divine !
Some portion of that love of thine.
O Mary ! be this Heart our stay
Till death shall call our souls away
From this frail dust—then, ere we part,
Hide us, O Mary ! in thy Heart.
Thro' that pure Heart where thou didst dwell,
That Heart that lov'd thine own so well,
May all their homage, Jesus, send
To thee, for ages without end. Amen.

Anthem.—O admirable Mother ! may all
nations magnify thee ; and may every peo-
ple for ever bless the virtues of thy most
faithful Heart !

V. Heart of Mary, most perfect model of
all virtues !

R. Obtain for our hearts the love of every
virtue.

Let us Pray.

O God of clemency ! &c.

V. O Lord hear my prayer. *R.* And let, &c.

V. Let us bless the Lord. *R.* Thanks be
to God.

V. And may the souls, &c. *R.* Amen.

SACRED HEART OF MARY.

THE LITANY OF THE SACRED HEART OF MARY.

Lord have mercy on us. Christ have mercy on us.
Lord have mercy on us. Christ hear us. Christ
graciously hear us.

God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity one God,
Heart of Mary,

Have
mercy
on us.

Heart of Mary, according to the Heart of Jesus,
Heart of Mary, united to the Heart of Jesus,
Heart of Mary, Sanctuary of the Holy Ghost,
Heart of Mary, Temple of the Divinity,
Heart of Mary, Tabernacle of the Word in-
carnate,

Heart of Mary, always exempt from sin,
Heart of Mary, always full of grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, illustrious throne of glory,
Heart of Mary, abyss and prodigy of humility,
Heart of Mary, glorious holocaust of divine
love,

Pray for us.

Heart of Mary, nailed to the cross of Jesus,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the agonizing,
Heart of Mary, seat of mercy,

Lamb of God who takest away the sins of the
world, *Spare us, O Lord.*

Lamb of God who takest away the sins of the
world, *Hear us, O Lord.*

Lamb of God who takest away the sins of the
world, *Have mercy on us.*

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises
of Christ.

DEVOTION TO THE

Let us Pray.

O Divine Jesus! who tenderly lovest the most holy of virgins, and art reciprocally loved by her, grant, we beseech thee, through the intercession of thy blessed Mother, and by the resemblance her sacred Heart bore to thine, that we may ever return due love and affection for her care and tenderness in our regard, who with the Father and the Holy Ghost, livest and reignest world without end. Amen.

ACTS OF DEDICATION TO THE BLESSED VIRGIN

All the faithful, who recite the following three Acts of Dedication to the Blessed Virgin Mary, to obtain her patronage in the practice of all virtues, and particularly that of Charity and purity, may gain an indulgence of ONE HUNDRED DAYS each time; and those who say these Acts daily for a month, may gain A PLENARY INDULGENCE at the end of the month, on any day chosen by themselves, provided they comply with the usual conditions, and pray according to the pious intentions of His Holiness. These indulgences are applicable to the suffering souls in Purgatory.

1. Most holy Virgin, elevated in Heaven above all the Angels and Saints, I honor thee with my whole heart, as the daughter of the eternal Father, and I consecrate to thee my soul with all its powers.

Hail Mary, &c., (*once.*)

2. Most holy Virgin, elevated in Heaven above all the Angels and Saints, I honor thee with my whole heart, as the Mother of the only-begotten Son of God, and I consecrate to thee my body with all its senses.

Hail Mary, &c., (*once.*)

BLESSED VIRGIN.

3. Most holy Virgin, elevated in Heaven above all the Angels and Saints, I honor thee with my whole heart, as the beloved Spouse of the Holy Ghost, and I consecrate to thee my heart with all its affections; beseeching thee to obtain from the most Holy Trinity all the graces necessary for my salvation.

Hail Mary, &c., (*once.*)

A MORNING AND EVENING DEVOTION TO THE BLESSED VIRGIN.

Pius VI., on 5th April, 1786, approved of the following prayers, and granted to the faithful, who recite them, one in the morning, the other in the evening, A HUNDRED DAYS IN DULGENCE on week days; and on Sundays, SEVEN YEARS AND SEVEN QUARANTINES. To those who recite these prayers daily, he granted for ever, A PLENARY INDULGENCE to be gained on TWO SUNDAYS of each month, chosen by themselves, provided they Confess and Communicate, and pray for the pious intention of the Sovereign Pontiff.

Moreover, A PLENARY INDULGENCE on the festivals of the blessed Virgin, and on the Solemnity of All Saints, on the same conditions.

Finally, A PLENARY INDULGENCE, at the point of death, to those who practised this devotion during life, provided they confess and receive, or at least be contrite of heart, at that awful hour.

This devotion is practised in order to repair, in some manner, the offences committed against the homage due to Mary, the Mother of God, and to the Saints, and to protect and increase the veneration of their sacred pictures.

In the Morning say,

Hail, holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee

do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary. Pray for us, O holy Mother of God: that we may be made worthy of the promises of Christ.

V. Vouchsafe that I may praise thee, O Sacred Virgin.

R. Give me strength against thy enemies.

V. May God be blessed in all his Saints.

R. Amen.

In the Evening say,

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Vouchsafe that I may praise thee, O Sacred Virgin.

R. Give me strength against thy enemies

V. May God be blessed in all his Saints

R. Amen.

BLESSED VIRGIN.

SANCTIFYING THE MONTH OF MAY IN HONOR OF THE BLESSED VIRGIN.

The devotion of sanctifying the month of May, in honor of the blessed Virgin Mary, is in use at Rome, and in many countries, not only in private families, but also publicly in the Churches. To encourage Christians to practise this devotion, so pleasing to her, and so profitable to the faithful, Pope Pius VII. granted THREE HUNDRED DAYS INDULGENCE, to be gained each day of said month, by those, who, in public or private will honor the Blessed Virgin Mary by some particular act of veneration, devout prayers, or practices of virtue. He granted them likewise A PLENARY INDULGENCE on any day of that month chosen by themselves, provided they approach the holy Sacraments of Penance and the Blessed Eucharist, and pray for the Holy Catholic Church, and according to the pious intentions of the Sovereign Pontiff.

These indulgences are applicable to the holy souls suffering in Purgatory.

See "The Month of Mary," or, "The Graces of Mary."

THE DEVOTION OF THE ANGELUS.

Benedict XIII. granted to all Christians an indulgence of ONE HUNDRED DAYS, each time they say devoutly and with contrite heart, in the morning, at noon, and in the evening, the well-known devotion, *Angelus Domini*, &c., or, *The Angel of the Lord*, &c., with three Hail Marys.

To those who say the *Angelus* three times a day for a month, he granted A PLENARY INDULGENCE, on any day within the month, chosen by themselves, provided they confess and communicate, and pray for the wants of the Church. These indulgences are not suspended in the year of Jubilee.

The *Angelus* must be said standing on Saturday evening, and on Sundays, and during the Paschal time, that is from Holy Saturday to Trinity Sunday, in honor of the Resurrection of our Lord Jesus Christ.

During the Paschal time, the *Regina Cœli*, or, *Rejoice, O Queen*, with its versicle and prayer, are to be said instead of the *Angelus*; but those who do not know the *Regina Cœli*, by heart, can gain the indulgences even during that time, by saying the *Angelus* as usual.

Nota.—In Catholic countries, and in Convents, the bell rings

DEVOTION TO THE

morning, noon, and evening, when the *Angelus* is said; but this condition is not required, where such a custom does not exist.

THE ANGELUS DOMINI.

V The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary, &c., (*once.*)

V. Behold the Handmaid of the Lord.

R. May it be done unto me according to thy word.

Hail Mary, &c., (*once.*)

V. And the WORD WAS MADE FLESH.

R. And dwelt among us.

Hail Mary, &c., (*once.*)

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

BLESSED VIRGIN.

During Paschal time say,

Rejoice, O Queen of Heaven, to see. Alleluia.

The sacred Infant, born of thee. Alleluia.

Rise, according to his word. Alleluia.

Pray for us unto the Lord. Alleluia.

**V. Rejoice and be glad, O Virgin Mary.
Alleluia.**

R. Because our Lord is truly risen. Alleluia.

Let us Pray.

O God, who by the resurrection of thy Son, our Lord Jesus Christ, has been pleased to fill the world with joy, grant, we beseech thee, that by the intercession of the Virgin Mary his Mother, we may obtain the joys of eternal life; through the same Christ, our Lord. Amen.

ANTHEM.

This is the branch, in which was found neither knot of original, nor bark of actual sin.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

DEVOTION TO THE

Let us Pray.

O God, who by the immaculate conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

LITANY OF THE DOLOROUS VIRGIN MARY; BY POPE PIUS VII.

This Litany was written by Pius VII., who granted a plenary indulgence every Friday to all who recite it with a contrite heart, on that day.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,

Have
Pray
mercy for us.
on us.

BLESSED VIRGIN.

Crucified Mother,
Sorrowful Mother
Tearful Mother,
Afflicted Mother,
Forsaken Mother,
Desolate mother,
Mother bereft of thy Son,
Mother transfixed with the sword,
Mother consumed with grief,
Mother filled with anguish,
Mother crucified in heart,
Mother most sad,
Fountain of tears,
Sea of suffering,
Mirror of Patience,
Rock of Constancy,
Author of Confidence,
Refuge of the forsaken,
Shield of the oppressed,
Subduer of the unbelieving,
Comfort of the wretched,
Medicine of the sick,
Strength of the weak,
Harbor of the shipwrecked,
Allayer of tempests,
Resource of mourners,
Terror of the treacherous,
Treasure of the faithful,
Eye of Prophets,
Staff of Apostles,
Crown of Martyrs,
Light of Confessors,
Pearl of Virgins,
Consolation of Widows,
Joy of all Saints,

Pray for us.

DEVOTIONS TO

Lamb of God who takest away the sins of the world. *Spare us, O Jesus.*

Lamb of God who takest away the sins of the world. *Graciously hear us, O Jesus.*

Lamb of God who takest away the sins of the world. *Have mercy on us, O Jesus.*

Look down upon us, free us, and deliver us from all trouble by the power of Jesus Christ. Amen.

O most holy Virgin imprint thy wounds in my heart, that I may read therein sorrow and love; sorrow, to endure every sorrow for thee; love, to despise every love for thee.

Say the Apostles' Creed, Hail Holy Queen, and three Hail Marys, in honor of the most holy Heart of Mary.

DEVOUT PRAYERS IN HONOR OF THE MOST SACRED WOUNDS OF JESUS FOR THE PIOUS INTENTIONS OF THE CHURCH

The Prayer.

LET us recite Our Father, Hail Mary, and Glory be to the Father, five times, in honor and veneration of the most sacred wounds of our Lord Jesus Christ, that God may grant to us the grace of a holy life and happy death, so that we may obtain a favorable judgment and election to everlasting glory. We likewise offer these prayers for

JESUS CHRIST CRUCIFIED.

the perseverance of the just, the conversion of sinners, the propagation of the Catholic Faith, the exaltation of the Church, the peace of Princes, the enlightening of infidels and heretics, the extirpation of heresy, schism, and error, and the repose of the souls of the faithful departed. Finally, let us pray that we all who are here assembled in prayer, may hereafter be united together in the kingdom of Heaven.

Our Father, &c., Hail Mary, &c., Glory be to the Father, &c., *five times.*

Our most holy Father, Pope Gregory XVI., by a Rescript dated the 20th of April, 1834, graciously granted to the faithful of both sexes, who shall devoutly recite the above prayer, A HUNDRED DAYS OF INDULGENCE for each time; and to those who recite it daily for a month, he granted A PLENARY INDULGENCE, on the usual conditions, on any day at option within the month; also A PLENARY INDULGENCE at the hour of death, to such as shall have performed this devotion often during life, and devoutly recommended their souls to God. The indulgences set forth in the first and second cases, are applicable to the suffering souls in Purgatory.

Moreover, he granted TWO HUNDRED DAYS INDULGENCE (applicable also to the souls of the faithful departed), to those, who, after having recited the Lord's Prayer, the Hail Mary, and the Glory be to the Father, five times, as above, shall add the following petitions, taken from the Litany of the Saints.

V. O Lord, deal not with us according to our sins.

R. Nor reward us according to our iniquities.

Let us Pray.

O God, whose property is always to have mercy, and to spare, receive our petitions,
for

that we and all thy servants who are bound by the chains of sin, may by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy supplicants, and pardon the sins of them, who confess to thee; that in thy bounty thou mayest give us pardon and peace.

Out of thy clemency, O Lord, show thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins: through Christ our Lord. *R. Amen.*

We offer likewise the Lord's Prayer, Hail Mary, and Glory be to the Father, *once*, for the pious intentions of the Sovereign Pontiff. Our Father, &c., Hail Mary, &c., Glory be to the Father, &c., *once.*

Let us pray for our chief Bishop, N. (name him.)

May the Lord preserve him and prolong his life, and make him blessed on earth, and deliver him not up to the will of his enemies.

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Let us Pray.

O Almighty and eternal God, have mercy on thy servant N. our chief Bishop, and direct him according to thy clemency, in the way of eternal salvation, that, by thy grace, he may desire the things that are agreeable to thy will, and perform them with all his strength: through Christ our Lord. *R. Amen.*

V. May the souls of the faithful departed, through the merits of Christ, rest in peace. *R. Amen.*

A DEVOUT PRAYER AND FIVE PATERS AND AVES, IN MEMORY OF THE PASSION AND DEATH OF JESUS CHRIST.

Pius VII. granted for ever, an indulgence of **THREE HUNDRED DAYS**, to be gained once a day by the faithful, who, with contrite heart, shall recite the following prayer (attributed to St. Augustine), concluding with the *Lord's Prayer*, *Hail Mary*, and *Glory be to the Father*, five times, in memory of the bitter passion and death of our Lord and Saviour Jesus Christ. To those who perform this devotion every day for a month, he granted a **PLENARY INDULGENCE** on one of the three last days of the month, if they go to Confession and Communion, and pray for the pious intentions of the Pope. This indulgence is applicable to the suffering souls in Purgatory.

O Lord Jesus Christ, who, to redeem the world from the slavery of hell, wouldst be born amongst us, passible and mortal, didst suffer thyself to be circumcised, to be reproved and persecuted by the Jews, to be

betrayed by Judas, thy disciple, with a sacrilegious kiss, and, as a meek and innocent Lamb, to be bound with cords, and inhumanly dragged to the tribunals of Annas, Caiaphas, Pilate, and Herod ; didst submit to be accused by false witnesses, torn with scourges, crowned with thorns, struck on the face, defiled with spittle, blindfolded through derision, insulted in a thousand ways, outraged, satiated with reproaches and ignominy ; and, finally being stripped of thy garments, nailed to and elevated on a cross between two thieves, presented with gall and vinegar to drink, and pierced with a lance, wouldst consummate the great work of our redemption. Oh, my most merciful Redeemer ! by these, so many and such atrocious pains, suffered for love of me, which I, though unworthy, commemorate, and, by thy holy cross and bitter death, preserve me from the pains of hell, and vouchsafe to bring me to Paradise, where thou hast conducted the penitent thief, crucified with thee, my Jesus : Who with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

Then say : Our Father, Hail Mary, and, Glory be to the Father, five times.

JESUS CHRIST CRUCIFIED.

ADORATION OF THE FIVE MOST SACRED WOUNDS OF JESUS CHRIST.

They who devoutly recite the following prayers to the five most adorable Wounds of our Lord Jesus Christ, may, every day, gain ONE HUNDRED DAYS INDULGENCE; and those who recite these prayers at least ten times each month, may, on the third of May, the feast of the Finding of the Holy Cross, and on the fourteenth of September, the feast of its Exaltation, gain A PLENARY INDULGENCE. They who recite these prayers daily, from Passion Sunday until Holy Saturday, inclusively, may, each day, gain SEVEN YEARS AND SEVEN TIMES FORTY DAYS indulgence, and on Easter Sunday A PLENARY INDULGENCE, by complying with the usual conditions. These indulgences are applicable to the holy souls suffering in Purgatory, and are perpetual.

BEGIN BY MAKING AN ACT OF CONTRITION.

O Jesus Christ crucified, most amiable Redeemer of my soul, I prostrate myself before thee. My conscience charges me with the guilt of having nailed thee to the Cross by my own hands, as often as I have committed grievous sins, while I rendered myself loathsome to thee by my enormous ingratitude. My God, most perfect and sovereign good, and most worthy of all my love, for the favors thou hast always bestowed on me, miserable sinner as I am, I cannot as I would wish undo my evil works, but I detest them with heartfelt sorrow, because they have displeased thee, O infinite Goodness. I cast myself prostrate at thy sacred feet to sympathize with thee, to return thee

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thanks, and to entreat thy pardon, and the grace of amendment. With all the devotion of my heart I offer thee these prayers.

TO THE WOUND OF THE LEFT FOOT.

O my Divine Saviour, I humbly adore the sacred wound of thy left Foot, and I feelingly compassionate the intense pain it caused thee. I thank thee for the love with which thou didst labor to overtake me, whilst I was straying in the ways of perdition: wounded as thou wast by my sins. I offer to the eternal Father the grief and love of thy most sacred humanity, in expiation of my wickedness, which I detest with sincere and bitter contrition.

Our Father, Hail Mary, and Glory be to the Father, &c., *once*.

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart

TO THE WOUND OF THE RIGHT FOOT.

O my Divine Saviour, I humbly adore the sacred wound of thy right Foot, and I feelingly compassionate the intense pain it caused thee. I thank thee for the love with which thou didst suffer such intense pain as contracted thee with spasms, and covered

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thee with blood to atone for my transgressions, and the guilty gratifications of my unruly passions. I offer to the eternal Father, the grief and love of thy most sacred humanity, and beseech him to give me grace to weep bitterly for my past iniquities, to persevere in the good which I have begun, and never again to depart from the obedience due to thy divine Commandments.

Our Father, Hail Mary, and Glory be to the Father, *once*.

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

TO THE WOUND OF THE LEFT HAND.

O my Divine Saviour, I humbly adore the sacred wound of thy left Hand, and I feelingly compassionate the intense pain it caused thee. I thank thee for having, with such love, averted the scourges, and everlasting damnation, merited by my iniquities. I offer to the eternal Father the grief and love of thy most sacred humanity, and beseech him to give me grace to make use of the remainder of my days in bringing forth worthy fruits of penance, in order to disarm the divine Justice provoked by my sins.

Our Father, Hail Mary, Glory be to the Father, *once*.

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Holy Mother, obtain this favor, that ~~the~~ wounds of the Lord may be impressed on my heart.

TO THE WOUND OF THE RIGHT HAND.

O my Divine Saviour, I humbly adore the sacred wound of thy right Hand, and I feelingly compassionate the intense pain it caused thee. I thank thee for having always, and with so much love, bestowed thy blessings on me whilst I made a most unworthy return. I offer to the eternal Father the grief and love of thy most sacred humanity, and beseech him to convert my heart, to purify my affections, and to give me the grace to perform all my actions agreeable to his holy will.

Our Father, Hail Mary, and Glory be to the Father, *once*.

Holy mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

TO THE WOUND OF THE SACRED SIDE.

O my Divine Saviour, I humbly adore the sacred wound of thy opened Side. I compassionate thee, O Lord, under this most grievous insult, I thank thee for the love with which thou didst suffer thy side to be

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pierced, and thy heart opened, to give us even the last drop of thy precious Blood, that our redemption might be most abundant. I offer to the eternal Father the outrages suffered, and the love manifested by thy most holy humanity, in order that my soul, having once entered into, may never abandon thy most loving Heart, which is ready and desirous to embrace the greatest sinners.

Our Father, Hail Mary, and Glory be to the Father, *once*.

Holy Mother, obtain this favor, that the wounds, &c., *as before*.

A PRAYER TO THE MOST HOLY AND SORROWFUL VIRGIN.

O Virgin Mary, Mother of God, martyr of love and sorrow, in beholding the rude treatment and outrages suffered by Jesus, thou hast concurred in the merciful work of my redemption, suffering numberless afflictions, and offering to the eternal Father his and thy only-begotten Son, as a holocaust and victim of propitiation for my sins. I feelingly compassionate thy most bitter sorrow, and thank thee for thy almost infinite love, in depriving thyself of the blessed fruit of thy womb, Jesus, true God and true Man, to save me, a sinner. Interpose thy

powerful mediation with thy Son and his Father, that I may truly correct my morals, so as never to crucify my most loving Redeemer any more by new faults, but that, persevering in his grace till death, I may obtain eternal life, through the merits of his most painful sufferings and death on the Cross.

Then say : Hail Mary, &c., three times.

PRAYER.

O Jesus, my Lord and my God ! who didst. about the sixth hour, vouchsafe to be nailed to the Cross, for the redemption of the world, and on it to shed thy precious blood for the remission of our sins, we humbly supplicate thee to grant, that, after our death, we may be admitted into the mansions of the blessed, there to adore love, praise, and enjoy thee for ever.

O Saviour of the world ! we humbly supplicate thee to be, according to thy tender mercies, propitious to us now, and at the hour of our death, through the intercession of the Blessed Virgin Mary, thy Mother, whose soul was pierced with a sword of sorrow, at the foot of the Cross.

JESUS CHRIST CRUCIFIED.

A PRAYER TO THE FIVE WOUNDS.

They who, having confessed and communicated, recite with devotion, and before an image or picture of Jesus Christ crucified, the following prayer, may gain A PLENARY INDULGENCE; applicable to the souls in Purgatory.

O good and amiable Jesus, behold me prostrate in thy divine presence, beseeching thee, with all the ardor of my soul, to impress upon my heart lively sentiments of faith, hope, and charity, and of repentance for my sins, and a most determined resolution of never offending thee again; whilst, with all the affection of my heart, and with the sincerest sorrow, I consider and contemplate thy five wounds, meditating chiefly on the words of the Royal Prophet concerning thee, O my Jesus: "They have pierced my hands and feet; they have numbered all my bones."—*Psalm xxi.* 18.

A DEVOUT PRAYER TO JESUS.

Lord Jesus, through that bitterness thou sufferdst for me on the Cross, chiefly when thy blessed soul departed from thy body, have mercy on my soul now and at its departure from this world, that it may be admitted to life everlasting. Amen.

"Caecilius relates in his twelfth Book of Miracles, that a holy religious, by reciting the above-mentioned prayer as often as he passed by an image of Christ crucified, obtained to go to heaven without passing through purgatory."

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A PRAYER IN HONOR OF THE FIVE WOUNDS.

O Lord Jesus Christ, by the five wounds thou wast pleased to receive upon the Cross for the love of me, help me, thy servant, whom thou hast redeemed with thy precious blood. Amen.

THE LITANY OF THE LIFE AND PASSION OF OUR LORD.

Lord have mercy on us. Christ have mercy on us.
Lord have mercy on us. Christ hear us.
Christ graciously hear us.
God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity one God,
Blessed Jesus, true God and true man,
Through thy inflamed desire to redeem mankind,
Through thy unspeakable love, in making
choice of the Blessed Virgin Mary for thy
Mother,
Through thy blessed nativity and painful circumcision,
Through thy presentation in the temple and
flight into Egypt,
Through thy hidden life, thy fast in the desert,
and thy labors for the conversion of sinners,
Through thy ineffable love, manifested in the
institution of the sacrifice and sacrament
of thy precious body and blood,
Through thy prayer in the garden and thy
bloody sweat,

Have mercy on us.

JESUS CHRIST CRUCIFIED.

Through thy being betrayed by Judas, insulted by the Jews, and scorned by Herod and his court,
Through thy cruel scourging, crowning with thorns, and exhibition to the people as a mock king,
Through thy carrying the cross and thy agonizing crucifixion,
Through thy vehement thirst, and painful agony on the cross,
Through the compassion thou hadst for thy blessed Mother, and beloved disciple, standing at the foot of the cross,
Through the separation of thy soul from thy body, and the wound in thy sacred side,
Through thy glorious resurrection, and admirable ascension,
Through all thy sacred actions and sufferings during thy mortal life,
V. Graciously hear our prayers, O Lord Jesus,
R. And let our cry come unto thee.

Have mercy on us.

Let us Pray.

O God, who for the redemption of the world, didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, and betrayed with a kiss; to be bound like a malefactor, and like an innocent lamb to be led to slaughter; to be ignominiously led before Annas, Caiaphas, Pilate, and Herod; to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle,

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crowned with thorns, stripped of thy garments, nailed to an ignominious cross, and placed between two thieves; to have vinegar and gall given thee to drink, and to have thy sacred side pierced with a spear, mercifully grant, O Lord, through these dreadful pains, and all the circumstances of thy passion and death, which I, though unworthy, commemorate, that I may be delivered from the pains of hell, and with the penitent thief, be conducted by thee to the mansions of eternal light. Amen.

Soul of Jesus, sanctify me.

Blood of Jesus, wash me.

Passion of Jesus, strengthen me

Wounds of Jesus, heal me.

Heart of Jesus, receive me.

Spirit of Jesus, enliven me.

Love of Jesus, inflame me.

Mercy of Jesus, spare me.

Thorns of Jesus, crown me.

Sighs of Jesus, plead for me.

Agony of Jesus, atone for me.

Lips of Jesus, bless me in life and death, in time and eternity. Amen.

A NOVENA MADE BY POPE PIUS V. IN HONOR
OF JESUS CHRIST CRUCIFIED.

Jesus Christ crucified, Son of the most
holy Virgin Mary, incline thy sacred head,

JESUS CHRIST CRUCIFIED.

and listen to my petitions and sighs, as thou didst listen to thy eternal Father on Mount Thabor. Hail Mary, &c., *once*.

Jesus Christ crucified, Son of the most holy Virgin Mary, open thy sacred eyes, and look on me, as thou didst look on thy sacred Mother from the Cross. Hail Mary, &c., *once*.

Jesus Christ crucified, Son of the most holy Virgin Mary, open thy sacred lips, and speak to my afflicted heart, as thou didst speak to St. John, when thou didst recommend him to thy dear Mother. Hail Mary, &c., *once*.

Jesus Christ crucified, Son of the most holy Virgin Mary, open thy sacred arms, and receive me, thy poor child, as thou didst embrace the hard wood of the Cross, for the love of me and all sinners. Hail Mary, &c., *once*.

Jesus Christ crucified, Son of the most holy Virgin Mary, open thy sacred Heart, that seat of love and mercy, and receive mine into it; make it wholly thine; hear my prayers, and grant my petitions. Hail Mary, &c., *once*.

DEVOTIONS TO THE MOST

A CHAPLET OF THE PRECIOUS BLOOD OF JESUS.

They, who recite devoutly the following Chaplet of the precious Blood of Jesus Christ, may every day gain an indulgence of SEVEN YEARS AND SEVEN QUARANTINES; they who recite it daily, may, once a month gain A PLENARY INDULGENCE, by complying with the usual conditions. They who recite only the concluding prayer: *O most precious Blood, &c.*, may every day gain an indulgence of THREE HUNDRED DAYS. All these indulgences are applicable to the souls of the faithful departed.

This Chaplet is composed of seven mysteries, in which are considered the seven times that Jesus shed his Blood for the love of us. After each mystery, the *Lord's Prayer* is said *five times*, and *Glory be to the Father*, once, except at the last mystery, when only three *paters* are said, to complete the number 88, corresponding to the 88 years which our loving Saviour, Jesus Christ, lived upon earth; during which this adorable Blood flowed in his sacred veins before it was shed for the redemption of the world.

Note.—June is the month of devotion to the precious blood of Jesus.

V. O God, come to my aid. **R.** O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

FIRST MYSTERY.

Our most amiable Redeemer shed, for the first time, his most precious Blood on the eighth day after his birth, when he was cir-

PRECIOUS BLOOD OF JESUS.

cumcised to fulfil the law of Moses. Reflect that Jesus did so to satisfy the Divine Justice for our transgressions. Oh! let us excite in our hearts sincere sorrow for them, and let us promise, with his all-powerful grace, to be henceforward truly chaste in body and soul.

Say the Lord's Prayer five times, and Glory be to the Father, once.

V. We beseech thee, O Lord, to help thy servants.

R. Whom thou hast redeemed with thy precious Blood.

SECOND MYSTERY.

Our most amiable Redeemer shed his sacred Blood in the Garden of Olives in so great a quantity, that the earth all around was moistened with it; and this was at the sight of the ingratitude with which he was to be repaid by men. Oh! let us then repent of having hitherto corresponded so ill to the innumerable favors of the Lord, and let us resolve to make in future good use of his grace and holy inspirations. Amen.

Our Father, &c., five times, and Glory be to the Father, &c., once.

V. We beseech thee, O Lord, to help thy servants.

R. Whom thou hast redeemed with thy precious Blood.

DEVOTIONS TO THE MOST

THIRD MYSTERY.

Our most amiable Redeemer shed his precious Blood, the third time, when he was cruelly scourged at the Pillar. Then as the skin and flesh were torn, gushed out abundantly those precious streams, which he offered to his eternal Father, in satisfaction for our impatience and dislike of suffering. Why, therefore, do we not subdue our anger and self-love? Oh! let us labor for the time to come, to be more patient in tribulations, to despise ourselves, and to endure peacefully the injuries that may be done us.

Our Father, &c., *five times*, Glory be to the Father, &c., *once*.

V. We beseech thee, O Lord, to help thy servants.

R. Whom thou hast redeemed with thy precious Blood.

FOURTH MYSTERY.

Our most amiable Redeemer's Blood flowed from his most sacred Head, when crowned with thorns, to expiate our pride and wicked thoughts. And shall we still cherish haughtiness in our breast, and impure and perverse ideas in our mind? Oh! let us always be mindful of our own nothingness, wretched-

PRECIOUS BLOOD OF JESUS.

ness, and frailty, and let us generously resist all the sinful suggestions of the devil.

Our Father, *five times*, and Glory be to the Father, *once*.

V. We beseech thee, O Lord, to help thy servants.

R. Whom thou hast redeemed with thy precious Blood.

FIFTH MYSTERY.

Oh! how much Blood flowed from the veins of our amiable Jesus, in his most painful journey to Calvary, burthened, as he was, with the heavy wood of the Cross. This precious blood was sprinkled along the streets of Jerusalem, and every place through which he passed. He suffered this in satisfaction for the scandals and bad examples, by which his creatures drew others into the way of perdition. Oh! who knows whether we do not belong to the number of these unhappy wretches? Who knows how many have been cast into hell by the wicked example of our lives, and yet we do not overcome it? Ah! let us for the time to come contribute to the salvation of souls by advice, by edification, and by setting the example of good and holy works.

Our Father, &c., *five times*, and Glory be to the Father &c., *once*.

V. We beseech thee, O Lord, to help thy servants.

R. Whom thou hast redeemed with thy precious Blood.

SIXTH MYSTERY.

The Redeemer of mankind shed his Blood still more copiously in his barbarous crucifixion, when the veins were torn, and the arteries broken, there issued from the wounds of his sacred hands and feet, that saving balm of eternal life. His blood flowed in torrents to wash away the wickedness and iniquity of the world, and to give us eternal life. And can there still be found men who will continue in sin, and thus renew the cruel passion of the Son of God? Oh! let us lament bitterly the faults we have committed; let us detest them at the feet of his sacred Minister; let us reform our ways, and enter on a Christian life, from this day forward, considering how much blood our salvation has cost our amiable Jesus.

Our Father, *five times*, and Glory be to the Father, *once*.

V. We beseech thee, O Lord, to help thy servants.

R. Whom thou hast redeemed with thy precious Blood

SEVENTH MYSTERY.

Our most amiable Redeemer shed his precious Blood even after his death, when his loving heart and sacred side were opened by the spear; water also issued from this sacred wound, to show that his Blood was entirely exhausted, having been shed to the last drop for our Redemption. Oh, infinite goodness of our divine Redeemer! who will not love thee? who will not melt with tender affection for thee, after so much toil and pain endured for our Redemption? Ah! since we want words to express ourselves, let us invite all the creatures of the earth; let us invite all the angels and saints in heaven, and especially Mary, our dear Mother, to bless, to praise, and to glorify thy most precious Blood! Yes, praised be the Blood of Jesus, now and at all times, and for all eternity. Amen.

After this last mystery, say: Our Father, only, three times, and Glory be to the Father, once.

V. We beseech thee, O Lord, to help thy servants.

R. Whom thou hast redeemed with thy precious Blood.

Then recite the following Prayer :

O most precious Blood, source of eternal life, the price and ransom of the entire world, refreshment, and laver of our souls, which dost continually advocate the cause of man before the throne of the Sovereign Mercy, I adore thee profoundly, and wish, as far as in me lies, to compensate the injuries, and the barbarous treatment, which thou continually receivest, and especially from those who rashly dare to blaspheme thee. Oh! who will not bless this Blood of infinite value? Who will not feel his heart inflamed with love for Jesus, that shed it? What would have become of me, if I were not redeemed with this divine Blood? But what has drained the sacred veins of my Lord of his Blood, even to the last drop? Ah! it was surely his love. O infinite love, which has bestowed on us this all-healing balsam! O inestimable balsam, springing from the fountain of immense love! Oh! make all hearts and all tongues praise, glorify, and thank thee, now and for all eternity. Amen.

V. Thou hast redeemed us, O Lord, by thy Blood.

R. And hast made us a kingdom to our God.

PRECIOUS BLOOD OF JESUS

Let us Pray.

O Almighty and Eternal God, who hast appointed thy only begotten Son, the Redeemer of the world, and wouldst be appeased by his Blood; grant, we beseech thee, that we may so venerate with solemn worship, this price of our Redemption, as to be protected by its virtue from the evils of this present life, and enjoy eternal rewards in Heaven: Who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Blessed are they who wash their robes in the Blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city.—Apocal. xxii. 14.

THE SEVEN OFFERINGS OF THE PRECIOUS BLOOD* OF JESUS.

Whoever recites with devotion the following seven offerings of the precious Blood of Jesus Christ, with the *Glory be to the Father*, and the ejaculatory prayer after each (offering them to the eternal Father, in reparation for the outrages that Jesus Christ receives by the forgetfulness, the abuse, and the contempt of his precious Blood), may each time gain THREE HUNDRED DAYS' INDULGENCE. They who recite these prayers daily, may, on the usual conditions, gain A PLENARY INDULGENCE, once a month, on any day chosen by themselves. These indulgences are applicable to the holy souls in Purgatory. (*Pius VII., Sept. 22, 1817.*)

* "If any thing could be wanting to the dignity of this devotion, it has gained a new lustre from the piety of the Sovereign Pontiff, who now rules the Church on earth. The first act of

I.

ETERNAL FATHER, I offer thee the merits of the most precious Blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for the propagation and exaltation of the holy Church, our beloved mother, for the preservation and prosperity of our holy Father the Pope, for the Cardinals, Bishops, and Pastors of souls, and for all the Ministers of the sanctuary.

Glory be to the Father, &c., *once*.

May Jesus Christ be for ever praised and thanked, for having saved us with his precious Blood

II.

ETERNAL FATHER, I offer thee the merits of the most precious Blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for peace and concord among Christian kings and princes, for the humiliation of the enemies of our holy Faith, and for the happiness of all Christian people.

the Vicar of Christ, on his return from his exile, and restoration to the holy city, was to institute an additional feast in honor of the Precious Blood. Nay, our Blessed Lady seems to wish to unite with us in our adoration and love of this price of our Redemption, for she has chosen the Church of the Congregation of the Precious Blood at Rimini, as the scene of the miracle which "has recently filled "Christendom with an awful sense of the ever-watchful presence of our Blessed Mother with us." (*Book of the Confraternity of the Precious Blood*)

PRECIOUS BLOOD OF JESUS.

Glory be to the Father, &c., (*once*).

May Jesus Christ be for ever praised and thanked, for having saved us with his precious Blood.

III.

ETERNAL FATHER, I offer thee the merits of the most precious Blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for the enlightening of infidels, the extirpation of all heresies and schisms, and the conversion of sinners.

Glory be to the Father, &c., *once*

May Jesus Christ be for ever praised and thanked, for having saved us with his precious Blood.

IV.

ETERNAL FATHER, I offer thee the merits of the most precious Blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for all my relations, friends, and enemies; for the poor, the sick, and the afflicted; and for all those for whom I ought to pray, and for whom it is thy will that I should pray.

Glory be to the Father, &c., *once*.

May Jesus Christ be for ever praised and thanked, for having saved us with his precious Blood.

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V.

ETERNAL FATHER, I offer thee the merits of the most precious Blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for all those who will die to-day, that thou mayest deliver them from the pains of hell, and immediately admit them to the presence of thy glory.

Glory be to the Father, &c., *once*.

May Jesus Christ be for ever praised and thanked, for having saved us with his precious Blood.

VI.

ETERNAL FATHER, I offer thee the merits of the most precious Blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for all those who esteem this great treasure of his sacred Blood, for those who are united with me in adoring and honoring it, and finally for those who endeavor to extend this holy devotion.

Glory be to the Father, &c., *once*.

May Jesus Christ be for ever praised and thanked, for having saved us with his precious Blood.

VII.

ETERNAL FATHER, I offer thee the merits of the most precious Blood of Jesus Christ,

PRECIOUS BLOOD OF JESUS.

thy well-beloved Son, and my divine Redeemer, for all my spiritual and temporal necessities, for the relief of the holy souls suffering in Purgatory, especially for those who were most devout to this precious Blood, the price of our redemption, and to the sorrows and sufferings of the Blessed Virgin Mary, our beloved Mother.

Glory be to the Father, &c., *once*.

May Jesus Christ be for ever praised and thanked, for having saved us with his precious Blood.

Praise be to the sacred Blood of Jesus, now, and at all times, and for all eternity. Amen.

ANOTHER OFFERING.

Leo XII. by a Rescript, dated 25th October, 1828, granted a perpetual indulgence of a HUNDRED DAYS to all Christians, each time they make the following offering, of the most precious Blood of Jesus Christ to the eternal Father, in order to obtain his divine Benediction, with one *Our Father, Hail Mary, and Glory be to the Father*, to the most holy Trinity, in thanksgiving for all the benefits received from the Father, the Son, and the Holy Ghost. To those who daily practise this devotion for a month, he granted a PLENARY INDULGENCE, at the end of the month on any day chosen by themselves, provided they confess and communicate, &c. These indulgences are applicable to the souls in Purgatory.

ETERNAL FATHER, I offer thee the precious Blood of Jesus, shed for us through exceeding love, and with exceeding pain from the

wound of his right hand. Through the merits and virtue of which, we beseech thy divine Majesty to bestow on us thy sacred benediction, that by its efficacy we may be protected from our enemies, and delivered from all evil. To obtain this favor we say: May the blessing of Almighty God, the Father, and the Son, and the Holy Ghost, descend upon us, and remain always with us. Amen.

Then say: Our Father, Hail Mary, and Glory be to the Father, once, to the adorable Trinity, in thanksgiving for all the blessings and benefits received from the Father, the Son, and the Holy Ghost.

A SHORT ACT OF OBLATION OF THE MOST SACRED BLOOD OF JESUS.

Pope Pius VII. by a Rescript of the 29th of March, 1817, granted for ever to the faithful, A HUNDRED DAYS of indulgence, each time they recite the following offering of the most precious Blood of Jesus to his eternal Father:

ETERNAL FATHER, I offer thee the most precious Blood of Jesus Christ, in satisfaction for my sins, and for the wants of the holy Catholic Church.

MOST AUGUST TRINITY.

THREE DEVOUT OFFERINGS TO THE MOST AUGUST TRINITY.

They who recite the three following offerings to the most sacred Trinity, to obtain the remission of their sins, and of the punishment due to them, with a happy death, may, each time gain an indulgence of ONE HUNDRED DAYS; and they who recite them daily for a month, may gain A PLENARY INDULGENCE, at the end of the month, on any day chosen by themselves, provided they confess and communicate, and pray according to the pious intention of the Sovereign Pontiff. These indulgences are applicable to the souls in Purgatory.

I.

MOST HOLY TRINITY, We offer thee the merits of Jesus Christ, in thanksgiving for the most precious blood which he shed in the garden for us; and through his merits we implore of thy divine Majesty the pardon of our sins.

Our Father, Hail Mary, *and* Glory be to the Father.

II.

MOST HOLY TRINITY, we offer thee the merits of Jesus Christ, in thanksgiving for his most precious death suffered for us on the Cross; and through his merits we implore of thy divine Majesty the remission of the punishment due to our sins.

Our Father, Hail Mary, *and* Glory be to the Father.

III.

MOST HOLY TRINITY, we offer thee the merits of Jesus Christ, in thanksgiving for his ineffable Charity in coming down from Heaven to become man, and to suffer and die for us on the Cross; and through his merits we implore the divine Majesty to conduct our souls after death to celestial glory.

Our Father, Hail Mary, *and* Glory be to the Father.

THE TRISAGION, OR CANTICLE OF THE SERAPHIM.

The Prophet (Isaias vi. 3) saw in Heaven the Seraphim standing before the throne of God: they praised and blessed the Eternal Father, the Eternal Son, and the Eternal Spirit, repeating without ceasing: "Holy, holy, holy, the Lord God of Hosts; all the earth is full of his glory." The same did four living creatures in Heaven, seen and described by St. John in the Apocalypse, iv. 8. The same should all Christians do on earth; with an humble mind and in profound veneration of that faith, which was given to them at holy Baptism, they should adore, bless, and praise the holy and undivided Trinity.

In order to excite the faithful to bless and praise always the most sacred Trinity, Pope Clement XIV. by a decree of the Sacred Congregation of Indulgences, 26th of June, 1770, granted **ONE HUNDRED DAYS** of indulgence, to be gained once a day, by those who recite devoutly, and with contrite hearts, the following acts of praise to the most august Trinity; which indulgence may be gained **THREE TIMES A DAY ON SUNDAYS**, and during the Octave of the feast of the most blessed Trinity; and those who recite this prayer daily, may gain **A PLENARY INDULGENCE** once a month, provided they confess and communicate, and pray for the pious intentions of the Sovereign Pontiff, and for the Holy Catholic Church.

MOST AUGUST TRINITY

Holy, holy, holy, Lord God of Hosts ;
all the earth is full of his glory ; glory be
to the Father, glory be to the Son, and glory
be to the Holy Ghost.

A DEVOTION TO THE MOST HOLY TRINITY TO
BE PERFORMED BY THREE PERSONS, ASSO-
CIATED FOR THAT PURPOSE.

If three persons associate, and recite, together or separately,
three times a day, that is, morning, noon, and evening:

Glory be to the Father, and to the Son,
&c., *seven times*, and Hail Mary, &c., once,

to honor the most Holy Trinity, and the Incarnation of the Di-
vine Word, and the Blessed Virgin, Mother of God, they may
gain an indulgence of ONE HUNDRED DAYS each day of the
week ; of SEVEN YEARS AND SEVEN QUARANTINES ON Sunday ;
and if they practise this devotion daily for a month, they may
gain A PLENARY INDULGENCE TWICE EACH MONTH, ON two
Sundays chosen by themselves, on which they approach the
holy Sacraments of Penance and the Blessed Eucharist, and
pray according to the pious intentions of the Sovereign
Pontiff.

When any of the three, thus associated, dies, or from any
other cause ceases to join in this devotion, the remaining two
shall find a third person, to substitute in his place, so that the
pious Union of three persons may be kept up.

DOXOLOGY SAID THREE TIMES A DAY, IN ME-
MORY OF THE GLORIOUS ASSUMPTION OF
THE BLESSED VIRGIN MARY.

They who say, morning, noon, and evening, the sacred
Doxology, that is the *Glory be to the Father, &c.*, three times,
in thanksgiving to the most Holy Trinity, for the graces and

ACTS OF SUPREME WORSHIP

privileges conferred on the Blessed Virgin Mary, especially in her glorious assumption into Heaven, may every day, gain **300 DAYS' INDULGENCE**, and they who recite these prayers daily for a month, may gain **A PLENARY INDULGENCE** on some day within the month, chosen by themselves, provided they confess and communicate. This indulgence is applicable to the souls in Purgatory.

ACTS OF THE LOVE OF GOD, IN FORM OF A CROWN OF PRAYERS, OR ROSARY OF FIVE DECADES.

They who, with contrite hearts, devoutly repeat the following Acts of the Love of God, with, *Glory be to the Father*, after each decade, may gain **THREE HUNDRED DAYS' INDULGENCE** once a day; and they who make these acts frequently, at least ten times within the month, may gain **A PLENARY INDULGENCE**, once a month, on any day chosen by themselves, provided they confess and communicate, and pray to God according to the pious intentions of the Sovereign Pontiff.—(Pope Pius VII., August 11th, 1818.)

I.

1. My God, Sovereign good, would that I had always loved thee.
2. My God, I detest that time, when I have not loved thee.
3. How could I live so long without thy holy love.
4. And my God how couldst thou bear with me.
5. I thank thee, O my God, for so much patience.
6. I now desire to love thee always.

TO ALMIGHTY GOD.

7. I am content to die, rather than not to love thee.
8. Deprive me of life, O my God, before I cease to love thee.
9. The grace which I ask for is, to love thee always.
10. In the love of thee I shall be happy.
Glory be to the Father, &c.

II.

1. I desire, O my God, to see thee beloved by all.
2. I should be happy, if I could lay down my life, that all may love thee.
3. They who love thee not are truly blind.
4. Do thou, my God, enlighten them.
5. Not to love thee, the sovereign Good, is truly disgraceful.
6. I earnestly desire, O my God, that I may not be of the number of those, who are so miserably blind, as not to love thee.
7. My God, be thou my delight, and all my good.
8. I wish to be entirely thine for ever.
9. And who will be able to separate me from thy holy love?
10. Come, all ye creatures and love my God.
Glory be to the Father, &c.

III.

1. My God, I wish for a thousand hearts to love thee.
2. Would that I had the hearts of all mankind to love thee.
3. I would rejoice that other worlds were framed, provided that all did love thee.
4. I would be happy, if I could love thee with the hearts of all possible creatures.
5. Thou my God dost merit it.
6. My heart is too poor, and too cold to love thee sufficiently.
7. Oh fatal coldness of men towards the love of the sovereign Good.
8. Oh dreadful blindness of worldlings, who are unacquainted with real love.
9. Blessed are ye, who dwell in heaven, for ye know and love him.
10. Oh happy necessity of loving God !
Glory be to the Father, &c.

IV.

1. When, O my God, shall I burn with thy love.
2. Oh how happy and delightful to me shall be that lot.
3. But since I know not how to love thee, I rejoice at least that there are so many others, who truly love thee with their whole hearts.

TO ALMIGHTY GOD.

4. I rejoice in particular that thou art loved by all the angels and blessed in Heaven.
5. I unite my poor heart with the hearts of all these.
6. I desire in a special manner to love thee with that affection which has been felt by those saints, who have loved thee most.
7. And therefore I desire to love thee with the affection, which St. Mary Magdalen, St. Catharine, and St Teresa bore unto thee.
8. And with that affection of love, which glowed in the hearts of St. Augustine, St. Dominic, St. Francis Xavier, St. Philip Neri, and St. Aloysius Gonzaga.
9. With that affection also with which the blessed Apostles loved thee, especially St. Peter and St. Paul, and thy beloved disciple St John.
10. And with that same love with which thou wast beloved by the great Patriarch St. Joseph.

Glory be to the Father &c.

v.

1. Moreover, I desire to love thee, as th most holy Virgin Mary loved thee on earth.
2. In particular as she loved thee, when she conceived in her virginal womb thy di-

- vine Son, and when she brought him forth, when she nursed and fed him, and when she saw him die.
3. And Father, I desire to love thee, as she loves thee and will always love thee in Heaven.
4. But even to love thee thus, O God of infinite goodness, is not enough.
5. And therefore, I would love thee, as thou art beloved by the divine Word made Man.
6. As he loved thee when he was born.
7. As he loved thee when he expired on the Cross.
8. As he continually loves thee in those sacred tabernacles, where he remains concealed.
9. With that same love, with which he loves thee, and will love thee in Heaven for all eternity.
10. Finally, I desire to love thee, with that love, with which thou lovest thyself; but since this is impossible, grant, my God, through thy mercy, that I may love thee to the utmost of my power, and in such a manner as to please thee, and so be it. Amen.

Glory be to the Father, &c.

TO ALMIGHTY GOD.

Let us Pray.

O God, who hast prepared unseen blessings for those who love thee, infuse into our hearts a tender love of thee, that loving thee in all things, and above all things, we may obtain thy promises, which exceed all that we can desire, through Christ our Lord Amen.

Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.—*St. Matthew* xxii. 37.

If any one will not love our Lord Jesus Christ, let him be accursed.—*St. Paul.*

Again, the Apostle says: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared for those that love him.—*1. Cor.* ii. 9.

He that loveth not, knoweth not God; for God is love.

Let us therefore love God, because God first loved us.—*St. John.*

They who devoutly say the ACTS of FAITH, HOPE, and CHARITY, expressing in them the special motive of each of these virtues, may, each time, gain an indulgence of SEVEN YEARS and SEVEN QUARANTINES; and if they say them daily, they may gain A PLENARY INDULGENCE once a month, on any day at ep-
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tion, by complying with the usual conditions. These indulgences are applicable to the souls in Purgatory.

Finally, those who during life frequently repeat these Acts, may gain A **PLENARY INDULGENCE** at the time of death.

PRAYERS AND SACRED PETITIONS.

They who with contrite hearts devoutly recite the following prayers and petitions, may gain **THREE HUNDRED DAYS' INDULGENCE** once a day; and if they recite them every day for a month, they may gain A **PLENARY INDULGENCE** one of the last days of the month, provided they confess and communicate, and visit a church and there pray according to the pious intentions of his Holiness.

O Father! O Son! O Holy Ghost! O most sacred Trinity! O Jesus! O Mary! ye blessed Angels, all ye saints of Heaven, obtain for me these graces, which I ask through the most precious Blood of Jesus Christ:

1. Always to do the will of God.
2. To be always with God.
3. To think of no other than God.
4. To love God alone.
5. To do all for God.
6. To seek only the glory of God.
7. To become holy only for God.
8. To know well my own nothingness.
9. To know more and more the will of my God.
10. And to———(*Here mention some particular pious petition.*)

TO ALMIGHTY GOD.

Most holy Mary, offer to the eternal Father, the most precious Blood of Jesus Christ for my soul, for the holy souls in Purgatory, for the wants of the holy Catholic Church, for the conversion of sinners, and for the whole world.

Say Glory be to the Father, &c., *three times, in honor of the most precious Blood of Jesus Christ ; the Hail Mary, &c., once to the dolorous Virgin Mary, and the versicle, Eternal rest grant to them, O Lord, and let perpetual light shine on them, for the suffering souls in Purgatory.*

AN ACT OF RESIGNATION AND CONFORMITY TO THE MOST ADORABLE WILL OF GOD.

They who devoutly recite the following Act, may gain, once a day, A HUNDRED DAYS' INDULGENCE; and if they recite it daily, they may gain once a year, on any day chosen by themselves, A PLENARY INDULGENCE, provided they confess and communicate, &c. They who have, during their lives, often recited this Act, may gain A PLENARY INDULGENCE at the time of death; provided they accept of death from the hands of God, with a spirit of resignation to his holy will. These indulgences are applicable to the souls of the faithful departed.

May the most just and sovereign, and the most amiable will of God be ever done praised and eternally exalted in all things.

All, who recite devoutly, either the hymn, *Come, Holy Ghost, send down those beams, &c.*, or the hymn, *Spirit Creator of Mankind, &c.*, may every day gain ONE HUN-

INDULGENCED PRAYERS.

THREE HUNDRED DAYS' INDULGENCE. All who recite either of these Hymns daily, for a month, may gain a **PLENARY INDULGENCE** on any day at option, provided they confess and communicate, &c. These indulgences are applicable to the relief of the suffering souls in Purgatory.

PRAYER TO OUR GUARDIAN ANGEL.

All who say, with devotion, the following prayer to the Guardian Angel, may gain **ONE HUNDRED DAYS' INDULGENCE** each time, and if they recite it every day, they may gain a **PLENARY INDULGENCE** once a month, on the usual conditions, on a day chosen by themselves. All who recite it twice a day, in the morning and evening, may gain a **PLENARY INDULGENCE** on the feast of the Guardian Angels, the 2d of October, on the usual conditions. All who recite it often during life, may gain a **PLENARY INDULGENCE** at the hour of death. These indulgences are applicable to the souls in Purgatory.

O Angel of God, to whose holy care I am committed by thy supreme clemency, enlighten, defend, protect and govern me
Amen.*

SEVEN SALUTATIONS TO THE DOLOROUS MOTHER TO IMPLORE HER MEDIATION WITH HER CRUCIFIED SON.

All who, with contrite heart, recite *Hail Mary* seven times, and the following sacred petition after each *Hail Mary* may gain **THREE HUNDRED DAYS' INDULGENCE**, once a day and they who practise this devotion daily for a month, may gain a **PLENARY INDULGENCE**, on any day of the month on which they confess and communicate, and pray for the Catholic Church, and for the intentions of the Pope. These indulgences are applicable to the relief of the suffering souls in Purgatory.

* See, "Devotion to the holy Angels;" which contains "the month of October dedicated to the holy Angels."

INDULGENCED PRAYERS.

Vouchsafe, O sacred Mother, to imprint deeply on my heart the wounds of thy crucified Son.

PRAYERS FOR THOSE WHO ARE IN THEIR LAST AGONY.

Those, who say **OUR FATHER, THREE TIMES**, in memory of the Passion and Agony of Jesus Christ; and **HAIL MARY, THREE TIMES**, in memory of the dolors of the Blessed Virgin, for the dying, may gain an indulgence of **THREE HUNDRED DAYS** as often as they are said. Those who practice this devotion every day for a month, may gain a **PLENARY INDULGENCE**, on any day within the month, on the usual conditions. These indulgences are perpetual, and applicable to the holy souls suffering in Purgatory.

FIVE PATERS AND FIVE AVES FOR THE SOULS IN PURGATORY.*

Pius VII. by a Brief of the 7th of February, 1817, granted an indulgence of **THREE HUNDRED DAYS** to all Christians, who, considering devoutly and with contrite heart the Passion of our Lord Jesus Christ, shall recite for the relief of the faithful departed, five times, the Lord's Prayer, Hail Mary, and two following versicles. To those, who daily practice this devotion for a month, he granted a **PLENARY INDULGENCE** on any day within the month, on which being truly penitent, they Confess and Communicate, and pray for the Holy Catholic Church, and for the eternal repose of the souls in Purgatory; which indulgences are applicable to those holy souls.

Our Father, Hail Mary, (*five times*),
saying after each Pater and Ave,

* See "Purgatory opened, or the month of November, consecrated to the relief of the souls in Purgatory."

V. We beseech thee, O Lord, have mercy on thy servants.

R. Whom thou hast redeemed with thy precious Blood.

V. Eternal rest grant to them, O Lord.

R. And let perpetual light shine on them

INDULGENCES FOR RELIEVING THE POOR.

Plus VII., by a Rescript, dated the 18th of June, 1815, confirmed, for ever, the following indulgences, already granted to those, who give food to three poor persons, in special remembrance and honor of **JESUS, MARY, and JOSEPH.**

1. Each time they perform this charitable work with a true contrition for their faults, an indulgence of **SEVEN YEARS, AND SEVEN QUARANTINES.**

2. A **PLENARY INDULGENCE**, if they go to Confession and Communion on the same day, and pray according to the pious intentions of the Sovereign Pontiff.

3. An indulgence of **ONE HUNDRED DAYS** to those, belonging to the family of the persons who give this relief, if they contribute to the work of mercy by their services, or even by their presence. All these indulgences are applicable to the souls of the faithful departed.

INDULGENCES FOR TEACHING OR LEARNING THE CHRISTIAN DOCTRINE.

Pope Paul V., to animate the faithful to teach or learn the Catechism, by a Brief, dated the 6th of October, 1607, granted for ever, the following indulgences:—

1. To School-Masters and Mistresses, who on Sundays and festival days, instruct their pupils in the Catechism, for each time an indulgence of **SEVEN YEARS.**

2. To Fathers and Mothers, who teach the Christian doctrine to their children, servants, and other persons in their employment, each time an indulgence of **ONE HUNDRED DAYS.**

3. To those, who for half an hour apply to the teaching, or learning of the Catechism, each time an indulgence of **ONE HUNDRED DAYS.**

INDULGENCED ACTS AND PRAYERS.

4. To all the faithful of any age, who assemble at school, or in the church, to be instructed in the Catechism, if they go to confession on the feasts of the Blessed Virgin Mary, an INDULGENCE OF THREE YEARS, and if they approach holy Communion, AN INDULGENCE OF SEVEN YEARS.

To these indulgences, Clement XII., by a Brief of the 27th of June, 1785, added an indulgence of SEVEN YEARS AND SEVEN QUARANTINES, which may be gained by the faithful each time they attend at Catechism, either to teach or to be taught, provided they Confess and receive the holy Eucharist; he also granted, to those who frequently perform this sacred duty, A PLENARY INDULGENCE at Christmas and Easter, and on the feast of St. Peter and St. Paul, the 29th of June.

"They that are learned" (in the law of God, and true wisdom,) "shall shine as the Brightness of the firmament; and they that instruct many to justice, as stars for all eternity."—*Daniel* xii. 8.

MEDITATION, OR MENTAL PRAYER.

All Christians, who devoutly practice meditation, or mental prayer, each day for half an hour, or at least for a quarter of an hour, may gain A PLENARY INDULGENCE once a month, on any day on which they Confess and Communicate, and pray to God for the Holy Catholic Church.

They, who teach the manner of making mental prayer, as well as those who receive their instructions, may each time, gain an indulgence of SEVEN YEARS AND SEVEN QUARANTINES, and A PLENARY INDULGENCE once a month, provided that in both cases the usual conditions be complied with.

All these indulgences are applicable to the holy souls suffering in Purgatory.

INDULGENCES FOR THE BROTHERS OF THE CHRISTIAN SCHOOLS.

Pope Pius VIII., by a Rescript of the 18th of September, 1829, confirmed for ever, the following indulgences and favors already granted by Sovereign Pontiffs, to the Congregation of the Brothers of the Christian Schools.

1. A PLENARY INDULGENCE, on the day of the taking the Habit at Profession, if with true contrition they Confess and receive.

2. A PLENARY INDULGENCE on the solemnities of the Nativity, Circumcision, Epiphany, Pentecost, Trinity Sunday.

INDULGENCED ACTS AND PRAYERS.

on the feasts of the Conception, Nativity, and Assumption of the Blessed Virgin Mary, of St. Joseph, St. John the Baptist, and of the Sacred Heart of Jesus, on the usual conditions.

3. AN INDULGENCE OF FORTY DAYS is granted to the Brothers, each time they devoutly repeat, according to the rule, this pious ejaculation: *Live, Jesus, in our hearts for ever*; and if they frequently express it, they will gain a PLENARY INDULGENCE once a year, on any chosen day, on which they Confess and Communicate.

4. A PLENARY INDULGENCE at the awful hour of death, when, truly penitent, they conform with humble submission to the Divine Will.

5. All the Masses for the deceased Brothers shall have the same effect, as if they were celebrated at a privileged Altar.

All who INVOKE the holy name of JESUS, or MARY, may gain 25 DAYS' INDULGENCE each time. They who have been in the pious habit of invoking these sacred names, during life, may gain a PLENARY INDULGENCE at the hour of death, provided they call on Jesus at that awful hour, at least with a contrite heart, if they are unable to do so with their lips.

All, who recite the LITANY OF JESUS, may, each time gain an indulgence of THREE HUNDRED DAYS.

All who recite THE LITANY OF THE BLESSED VIRGIN MARY, may gain 200 DAYS' INDULGENCE each time; and they, who say the Litany daily, may gain a PLENARY INDULGENCE on the five principal feasts of the Blessed Virgin, that is, the Conception, Nativity, Annunciation, Purification, and Assumption, provided they Confess and receive, visit some church, and there pray according to the pious intentions of his Holiness. These indulgences are applicable to the suffering souls in Purgatory.

All who, with contrite hearts, devoutly recite either of the following pious aspirations, may each time gain an indulgence of ONE HUNDRED DAYS:

Blessed be the holy and immaculate Conception of the most sacred Virgin Mary; *or*,
In thy Conception, O Virgin Mary, thou.

INDULGENCED ACTS AND PRAYERS.

wast immaculate ; pray for us to the Father, whose Son Jesus, conceived of the Holy Ghost, thou didst bring forth.

All, who, with contrite hearts, devoutly recite the following three aspirations to Jesus, Mary, and Joseph, may, each time, gain 800 DAYS' INDULGENCE; and whenever they say one of these aspirations, they may gain ONE HUNDRED DAYS' INDULGENCE. In both cases the indulgences are applicable to the souls of the faithful departed :

JESUS, MARY, and JOSEPH, I give you my heart and my soul.

JESUS, MARY, and JOSEPH, assist me in my last agony.

JESUS, MARY, and JOSEPH, may I die in peace in your blessed company.

All, who reverently bow the head at the GLORIA PATRI, &c., may gain THIRTY DAYS' INDULGENCE; and those who do the same at the holy names of JESUS and MARY, may gain an indulgence of TWENTY DAYS; and those who kiss the CROSS with sentiments of devotion, may gain FORTY DAYS' INDULGENCE.

All, who devoutly say on their knees towards night, the Psalm, *De Profundis*.—*Out of the depths I have cried to thee, &c.*, with the Versicle, *Eternal rest grant to them, &c.*, for the souls in Purgatory, may gain ONE HUNDRED DAYS' INDULGENCE; and those, who practice this devotion daily, may gain A PLENARY INDULGENCE once a year, on any day at option, on the usual conditions.

They, who do not know this Psalm by heart, may gain the same indulgences by saying the *Lord's Prayer*, and *Hail Mary*, with the aforesaid versicle, on their knees, at the stated hour. (About an hour after sunset.)

Indulgences annexed to CROSSES, and MEDALS, duly blessed by a specially empowered Priest, are granted to those

who piously wear those Crosses or Medals, or devoutly pray before them, whether they recite the Divine Office, or that of the Blessed Virgin Mary, or the seven Penitential Psalms, &c. are used to teach Catechism, or perform other works of piety. They may gain PARTIAL INDULGENCES, and also A PLENARY INDULGENCE on the great festivals of our Lord, and of the Blessed Virgin Mary.—(Plus VI. confirmed this concession in 1775.)

Those who have with them, in their room, or in any other convenient place of the house, a Crucifix blessed by a Redemptorist Father, or any other Priest who has the same power and shall do the works, and fulfil the conditions assigned for the Indulgences of the Rosary, may gain the same indulgences.—(Bened. XIV. Elenchus P. II. vii. Ferraris t. 4, p. 574.)

The same indulgences may, on the same conditions, be gained by those, who have a medal blessed as above, and representing our Lord Jesus Christ, the Blessed Virgin, or any of the canonized Saints, or those in the Martyrology.—(Ibid.)

ON THE SACRIFICE OF THE MASS.

“Of all the duties prescribed by our holy Religion, the Sacrifice of the Mass is that which is most pleasing to God, and most salutary to Man.”—

“When we hear Mass we give more honor to God than all the Angels and Saints in Heaven give him, because their honor is only that of creatures; but in the Mass we offer to God, Jesus Christ, who gives him infinite honor.”

“To him who hears Mass an indulgence of THREE THOUSAND EIGHT HUNDRED YEARS is granted.”—*St. Liguori*.

ON INDULGENCES.

The guilt of mortal sin, and the eternal punishment due to it, are remitted, through the infinite merits of Jesus Christ, in the holy sacrament of Penance, provided we approach it with proper dispositions; but all the temporal punishment due to our sins is not generally forgiven in this Sacrament. A portion of this temporal punishment commonly remains, and unless we atone for it in this life, by good works, by penitential practices, by the patient endurance of troubles and adversities sent to us by God, &c., or by Indulgences, we shall suffer in the fire of Purgatory, according to the satisfaction required by God's infinite justice, until we pay “the last farthing.”

And although, in order to escape this punishment, we must

ON INDULGENCES.

not rely on indulgences alone, to the neglect of good works; and because, at best, our own good works are very imperfect, and the debt of punishment due to us is very great, we ought to endeavor, as frequently as possible, to avail ourselves of the benefit of indulgences, which are granted as rewards to those who are truly penitent.

An Indulgence, then, is a releasing from the temporal punishment due to sin, after the guilt is remitted in the sacrament of Penance.

There are two kinds of Indulgences, namely: a plenary indulgence, and a partial, or limited indulgence.

A Plenary Indulgence duly gained, is a full and entire remission of all the temporal punishment due to sin; so that if a person labored with all his power, to make satisfaction, and complied with the requisite conditions, and if he were truly penitent, and so well-disposed as to gain the full effects of a plenary indulgence, should he die immediately after, his soul would not suffer in Purgatory, but would go directly to Heaven. The same may be said of the faithful departed; whenever, in their favor, we gain a plenary indulgence, which is applicable to them; the soul, to whom the plenary indulgence is specially applied, if it be in Purgatory, is liberated that moment from the painful flames, and is admitted into the regions of everlasting bliss and peace, provided the Divine Justice deigns to accept of it in her favor.

It would, however, be a fatal delusion for any one to make himself certain of having obtained the remission of all the punishment due to mortal sin, by gaining an indulgence, so as to neglect the practice of penance. Perhaps indulgences of many years, even reiterated and multiplied efforts to gain plenary indulgences, will not deliver us from the punishment due to our sins.

We know, however, that indulgences afford us a certain means of hastening our entrance into heaven; and this alone should induce us to do our very best, to gain all the indulgences we possibly can.

An indulgence for the dead remits the pains in Purgatory, not by way of absolution, or jurisdiction, but only by way of prayer, or suffrage accepted by God.

A Partial Indulgence, such as of ten years, remits as much of the temporal punishment, as would be remitted by ten years of the canonical penances formerly imposed on sinners.

The Sovereign Pontiff alone grants plenary indulgences to the Universal Church. Bishops do not grant more than 40 days' indulgence to the faithful of their respective dioceses, except on occasion of the consecration of a Church, when they may grant the indulgence of a year.—Indulgences are also divided into temporary and perpetual, and into local, real, and

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personal. A temporary indulgence is that which is granted for a limited time, suppose for seven years, after which the indulgence ceases. A perpetual indulgence, or an indulgence for ever, has no limitation of time, and is always in force. A local indulgence, determines the place where an indulgence may be gained, for example, in the parochial Church, or at a certain Altar. A real indulgence is that annexed to sacred things, as to the use of blessed Beads, Medals, Crucifixes, &c., and a Personal Indulgence is granted to persons by performing the conditions prescribed.

JUBILEE.

The most celebrated Plenary Indulgence is a Jubilee, so called from the Old Law, which decreed a general release from debts, bondage, and other grievances. This plenary indulgence was in early times granted every hundredth year; it was afterwards confined to every fiftieth, and is now granted every twenty-fifth year, and also on other important occasions, such as the accession of a new Pope to St. Peter's Chair.

During the holy year of Jubilee all indulgences are suspended except the plenary indulgence at the point of death, the indulgences granted to the recital of the *Angelus Domini*, or *The Angel of the Lord*, those applicable to the deceased, and such as are particularly specified in the decrees.

All the indulgences which are suspended in the year of Jubilee, are applicable to the relief of the suffering souls in Purgatory, although in their concession, the permission of applying them to these holy souls, may not have been otherwise mentioned.

WHAT IS REQUIRED FOR OBTAINING AN INDULGENCE.

1. It is necessary to be in the state of grace, that is, free from the guilt of mortal sin. To an enemy of God no indulgence can be given.

2. The conditions required must be exactly performed.

3. To gain the full effect of a plenary indulgence it is also necessary to have a perfect repentance and sincere detestation of all our sins, even of the least venial sin.

In the grant of a plenary indulgence, Confession and Communion are generally required, and it is frequently enjoined to visit a church, and to pray there according to the pious intentions of the Sovereign Pontiff.—The intentions of the Pope are generally these: the exaltation of the Catholic Church, the propagation of our holy Faith, peace and concord among

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Christian Kings and Princes, the extirpation of heresies and schisms, the conversion of sinners and of infidel nations, the salvation of souls, and the happy repose of the faithful departed, besides other special intentions.

It is recommended during the visit to recite the *Lord's Prayer*, *Hail Mary*, and *Glory be to the Father*, five times, in honor of the five most adorable wounds of Jesus for the above intentions. It is necessary to communicate on the day a plenary indulgence is to be obtained when Communion is prescribed in the Briefs; but as to the feasts to which a plenary indulgence is annexed, confession and Communion may be made on the vigil or day before the feast.

The faithful, who are accustomed to confess every week, and are not conscious of mortal guilt since their last Confession, but are truly contrite of heart, can gain the plenary indulgences occurring during the week without actual Confession; and where there is a scarcity of Confessors, those who are not weekly penitents may gain the plenary indulgences, occurring on any day within a week after their Confession, provided they remain exempt from mortal sin, and fulfil the other conditions prescribed.

To gain the indulgence of a Jubilee, sacramental Confession, like the other works enjoined, should be made within the prescribed time of the Jubilee.

Confession and Communion, are not generally required to gain a partial indulgence. It is sufficient, generally, for a person to be in a state of grace and truly contrite, to gain, for instance, the indulgence of seven years and seven quarantines, provided he fulfils the other conditions; but if a soul is guilty of grievous sin, then Confession is necessary.

The intention of gaining indulgences is required, whilst we perform the works to which indulgences are annexed; but this intention may be virtual, that is, we may have formed the intention previously, though from distraction or inadvertence, we do not think of it when we fulfil the conditions of the indulgence, because the intention continues still unless it is revoked by a contrary act, or ceases by too great length of time. It is recommended, therefore, in our morning prayers, to form an intention of gaining all the indulgences that are annexed to the prayers and other pious actions we perform during the day, and to apply them for ourselves, or for the souls of the faithful departed.*

The prayers to which indulgences are annexed should be recited devoutly, and may be said alternately with one or more persons, as the *Rosary*, *The Angelus*, the *Litany*, &c.

* See *The Way of Salvation* page 319.

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We exhort you, faithful Christians, to strive earnestly to gain all the indulgences you can, that these "*celestial treasures*" may not be opened to you in vain, and that your satisfaction may not be exacted in the excruciating fire of Purgatory, which you can now make on terms, much more easy. St. Alphonsus Liguori says: "I recommend you to apply to the souls in Purgatory as many indulgences as you can. Fear not, that in consequence of applying them to these holy souls, you shall have to suffer the temporal pains due to your sins. 'At the hour of death, St. Gertrude was afflicted at having done nothing for her own soul: for she applied all the good she had done to the souls in Purgatory. Jesus Christ appeared to her, and said: Gertrude, be comforted; for your charity to the souls in Purgatory has been so pleasing to me, that at death you shall escape Purgatory, and shall be accompanied to Heaven by all my beloved spouses whom your suffrages have delivered from Purgatory.'" See page 847.

THE Way of the Cross.

BY ST. ALPHONSUS LIGUORI.

THIS exercise represents to us the sorrowful journey which Jesus made to Calvary, when, with the Cross on His shoulders, He went to die for love of us. We ought, then, to practise this devotion with all possible tenderness, and in spirit accompany our Saviour weeping, compassionate His sufferings, and thank him for suffering on our behalf.

By making the following Stations, we gain the same Indulgences as if they were made at Jerusalem, on the very spots where our Saviour suffered.

MANNER OF PRACTISING THIS EXERCISE.

Let each one, kneeling before the Altar, make an act of contrition, and form the intention of gaining the Indulgences, whether for himself or for the souls in Purgatory.

Then say:—My Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so often unworthily abandoned Thee; but now I love Thee with my whole heart, and repent sincerely for having ever offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

Jesus! for love of me Thou goest to Calvary;

O grant that I may live, suffer, and die with Thee.

N. B. The Crucifix may be blessed for gaining the numerous indulgences of the Way of the Cross; so that a person who is hindered from visiting the Stations themselves, may gain the indulgences in his own house, or elsewhere, if he shall, holding the Crucifix in his hand, go through the exercise of the Way of the Cross, and say the prescribed prayers.—(*Clement XIV., January 28, 1778*).

THE WAY OF THE CROSS.

FIRST STATION.

JESUS IS CONDEMNED TO DEATH.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross, Thou hast redeemed the world.

CONSIDER how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of that sorrowful journey, to assist my soul in her journey towards eternity. I love Thee, my beloved Jesus; I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesus! for love of me thou goest to Calvary;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE-CROSS.

SECOND STATION.

JESUS IS MADE TO BEAR HIS CROSS.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER how Jesus, in making this journey with the Cross on His shoulders, thought of us, and for us offered to His Father the death He was about to undergo.

My most beloved Jesus! I embrace all the tribulations Thou hast destined for me until death. I beseech Thee by the merits of the pain Thou didst suffer in carrying Thy cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c

Jesu! for love of me Thou goest to Calvary;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE CROSS

THIRD STATION

JESUS FALLS THE FIRST TIME UNDER HIS CROSS.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times.

My Jesus, it is not the weight of the Cross, but of my sins, which has made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus, ; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always ; and then d with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu ! for love of me thou goest to Calvary ;
O grant that I may live, suffer, and die with Thee.

FOURTH STATION.

JESUS MEETS HIS AFFLICTED MOTHER.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER the meeting of the Son and the Mother, which took place on this journey. Their looks became as so many arrows to wound those hearts which loved each other so tenderly.

My sweet Jesus, by the sorrow that thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou my Queen, who wast overwhelmed with sorrow, obtain for me by thy intercession, a continual and tender remembrance of the passion of thy Son. I love Thee, Jesus my love, above all things; I repent of ever having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
O grant that I may live, suffer, and die with Thee.

FIFTH STATION.

THE CYRENIAN HELPS JESUS TO CARRY HIS ~~LOAD~~.

*V. We adore thee, O Christ, and praise
Thee.*

*R. Because by thy holy Cross Thou hast
redeemed the world.*

CONSIDER how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing He would die on the way, when they wished Him to die the ignominious death of the cross, constrained Simon the Cyrenian, to carry the Cross behind our Lord.

My most beloved Jesus, I will not refuse the cross as the Cyrenian did; I accept it, I embrace it. I accept in particular the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death, I offer it to Thee. Thou hast died for love of me; I will die for love of Thee. Help me by Thy grace. I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE CROSS.

SIXTH STATION.

VERONICA WIPES THE FACE OF JESUS.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER how the holy woman named Veronica, seeing Jesus so ill-used, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

My most beloved Jesus, Thy face was once beautiful, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in Baptism; but I have disfigured it since by my sins; Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy passion, O Jesus. I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesus! for love of me Thou goest to Calvary;
O grant that I may live, suffer and die with Thee.

THE WAY OF THE CROSS.

SEVENTH STATION.

JESUS FALLS THE SECOND TIME.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER the second fall of Jesus under the Cross ; a fall which renews the pain of all the wounds of His head and members.

My most sweet Jesus, how many times Thou hast pardoned me, and how many times have I fallen again, and begun again to offend Thee ! Oh ! by the merits of this second fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus my love, above all things ; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu ! for love of me Thou goest to Calvary ;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE CROSS.

EIGHTH STATION.

JESUS SPEAKS TO THE WOMEN OF JERUSALEM.

*V. We adore Thee, O Christ, and praise
Thee.*

*R. Because by thy holy Cross Thou hast
redeemed the world.*

CONSIDER how those women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as He walked along. "Weep not for Me," said He, "but for your children."

My Jesus, laden with sorrows, I weep for the offences I have committed against Thee, because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee more than myself; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.)

Jesu! for love of me Thou goest to Calvary;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE CROSS.

NINTH STATION.

JESUS FALLS THE THIRD TIME.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He could scarcely move.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus my love, above all things; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE CROSS.

TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy Holy Cross Thou hast redeemed the world.

CONSIDER the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated.

My innocent Jesus, by the merits of the torment Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus above all things; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu ! for love of me Thou goest to Calvary ;
O grant that I may live, suffer and die with Thee.

THE WAY OF THE CROSS.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER how Jesus, after being thrown on the Cross, extended His hands, and offered to His Eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails, and then planting the Cross, allowed him to die with anguish on this infamous gibbet.

My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c

Jesu ! for love of me Thou goest to Calvary ;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE CROSS.

TWELFTH STATION.

JESUS DIES ON THE CROSS.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER how Jesus, after three hours' agony on the Cross, consumed with anguish, abandoned Himself to the weight of His body, bowed His head and died.

O my dying Jesus, I kiss devoutly the Cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah! by the merits of Thy death, give me grace to die, kissing Thy feet, and burning with love to Thee. I commit my soul into Thy hands. I love Thee, O Jesus, above all things; I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

*Jesus! for love of me Thou died'st on Calvary;
O grant that I may live, suffer, and die with Thee.*

THE WAY OF THE CROSS.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

V. We adore Thee, O Christ, and praise Thee.

R Because by thy holy Cross Thou hast redeemed the world.

CONSIDER how our Lord, having expired, two of His disciples, Joseph and Nicodemus, took Him down from the Cross, and placed Him in the arms of his afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of sorrow, for the love of this Son, accept me for thy servant, and pray for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, above all things; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu ! for love of me Thou died'st on Calvary;
O grant that I may live, suffer, and die with Thee.

THE WAY OF THE CROSS.

FOURTEENTH STATION.

JESUS IS PLACED IN THE SEPULCHRE.

V. We adore Thee, O Christ, and praise Thee.

R. Because by thy holy Cross Thou hast redeemed the world.

CONSIDER how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

Ah, my buried Jesus. I kiss the stone that incloses Thee. But Thou didst rise again the third day. I beseech Thee by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee, and love Thee for ever. O Jesus, I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou died'st on Calvary:

O grant that I may live, suffer, and die with Thee.

After this say, Our Father, Hail Mary, and Glory be, &c., five times, to gain the other Indulgences granted to those who recite them.

THE LIFE OF ST. FRANCIS OF ASSISIUM, C. FOUNDER OF THE FRIARS MINOR.

THIS great saint was born at Assisium, in Umbria, in the Ecclesiastical State, in 1182. The name of John had been given him at his baptism, but from the readiness with which he acquired and spoke the French language he was called Francis. One night he seemed to see in his sleep, a magnificent palace, filled with rich arms, all marked with the sign of the Cross, and he thought he heard one tell him that these arms belonged to him and his soldiers, if they would take up the Cross and fight courageously under its banner.* After this he gave himself much to prayer. Being one day wholly absorbed in God, he seemed to behold Christ hanging on his cross; from which vision he was so tenderly affected, that he was never afterwards able to remember the sufferings of Christ without shedding many tears, and from that time he was animated with an ex-

* At the battle of Lepanto each ship belonging to the Christians had some Franciscan monks on board.

extraordinary spirit of poverty, charity, and piety. Some time after, as he was praying in the church of St. Damian, before a crucifix, he seemed to hear a voice proceeding from it, which said to him three times: "Francis, go and repair my house, which thou seest falling." The Saint thought this order regarded St. Damian's church, as it was very old; and for the repairing of which he begged alms in the city of Assisium, and bore with joy the raileries of his friends and relations. He used to cry out on these occasions: "Assist me to finish this building; here will rise one day a monastery of holy virgins, by whose good fame our Lord will be glorified over the whole church." This was verified five years afterwards, in St. Clare, who inserted this prophecy in her last will and testament. The saint himself carried stones for the building, and served the masons. Having a singular devotion to St. Peter, he next did the same for an old church dedicated in honor of that great apostle. After this he retired to a little church called Portiuncula, almost a mile distant from Assisium, and repaired this church in the same manner, in 1207. Here he had spent two years in devout sighs and supplications; when, hearing one day, in the Gospel, at mass, these words of Christ: *Do not*

carry gold, or silver, or a scrip for your journey, or two coats, or a staff, he applied them literally to himself; gave away the little money he had with him, and leaving off his shoes, his staff, and leathern girdle, contented himself with one poor coat, which he girt about him with a cord. This was the habit which he gave to his friars the year following; it was the dress of the poor shepherds and peasants in those parts. He exhorted the people to penance with such energy that his words pierced the hearts of his hearers; and many admired his virtue, and desired to be his disciples. He composed a rule for his Order, consisting of the Gospel counsels of perfection, and some things necessary for uniformity in their manner of life. This rule was verbally approved of by Pope Innocent III. who ordained him deacon. Soon after he accepted from the Benedictines the use of the church of the Portiuncula; but would not suffer any dominion or property of temporal goods to be vested even in his order, or in any convent in it. that so he might more perfectly imitate our Lord Jesus Christ, who for our sake was born, and lived and died in poverty. In his rule he prescribed, that all the buildings of his religious should be suitable to that strict poverty which they professed. With ex-

treme austerity, St. Francis joined the most profound humility of heart. He was in his own estimation, the basest and most despicable of all men, and desired to be reputed such by all. If others commended him he said to himself: "What every one is in the eyes of God, that he is, and no more." In this spirit of humility he constantly refused to be ordained priest, esteeming himself unworthy to bear that sacred character. An effect of this same humility was his extreme love of obedience. As this saint was perfectly crucified to himself, so by the ardor of his charity he seemed to be more like a seraph incarnate, than a frail man. He communicated very often, and generally on these occasions was favored with wonderful raptures. The canonical hours he recited with great devotion, always standing with his head uncovered, and usually with his eyes bathed in tears; and never leaning upon any thing, even when he was very weak and sick. For the trial of his servant, God once abandoned him to a total desolation of soul and spiritual dryness during two months, till by perseverance in prayer, he suddenly found himself again replenished with the delights of the Holy Ghost. This great lover of the cross of Christ was wonderfully affected with the mysteries of his sacred pas-

mon and incarnation ; he had also a singular devotion to the Mother of God, and he chose her for the special patroness of his order. He scarce allowed his body what was necessary to sustain life, and found out every day new ways of afflicting and mortifying it. If any part of his rough habit seemed too soft, he sewed it with pack thread, and was accustomed to say to his brethren that the devils easily tempt those who wear soft garments. His bed was ordinarily the ground or he slept sitting, and used for his bolster a piece of wood or a stone. In treating with women he kept so strict a watch over his eyes that he scarce knew any woman by sight. It was a usual saying with him that "by occasions the strong become weak." To converse too frequently with women and not to suffer by it, is as hard as to take fire into one's bosom and not to be burnt. He was very careful to conceal the gifts of God ; and to those who seemed to express an esteem for his person, he would sometimes say : "No one can justly be praised who is not yet secure of himself and whilst we know not what he will be." At other times he said : "No one can boast, because he does those things which a sinner can do, as fasting, weeping, and chastising his flesh. There is one thing which no sinner does

which is, to faithfully serve the Lord, and ascribe purely to him whatever he gives us." The saint's extreme aversion to the least shadow of dissimulation or hypocrisy appeared in his whole conduct. The practice of mental prayer was the favorite exercise which he strongly recommended. Persons who labored under any spiritual dryness, or interior weight of sadness, he vehemently exhorted to have recourse to fervent prayer, and to keep themselves as much as possible in the presence of their heavenly Father, till he should restore to them the joy of salvation. Otherwise, said he, a disposition of sadness which comes from Babylon, that is, from the world, will gain ground, and produce a great rust in the affections of the soul, whilst she neglects to cleanse them by tears, or a spiritual desire of them. After extraordinary visits of the Holy Ghost, the saint taught men to say: "It is thou, O Lord, who by thy gracious goodness, hast vouchsafed to give this consolation to me a sinner, most unworthy of thy mercy. To thee I commend this favor, that thou preserve its fruit in my heart, for I tremble lest by my wretchedness, I should rob thee of thy own gift and treasure." He was accustomed to recite the Lord's prayer very slowly, with singular gust in each petition,

and in every word. The doxology, *Glory be to the Father, &c.*, was a beloved aspiration of this saint, who would repeat it often together at work, and at other times with extraordinary devotion, and he advised others to do the same. A certain lay brother once asking him leave to study, the saint said to him: "Repeat assiduously the doxology, *Glory be to the Father, &c.*, and you will become very learned in the sight of God." The brother readily obeyed and became a very spiritual man. With incredible pains he ran over many towns and villages, instructing and exhorting all persons to the divine love. He often said to his brethren, especially in his last sickness: "Let us begin to serve the Lord our God; for hitherto we have made very little progress." He used often to repeat with inimitable fervor and energy: "My love is crucified," meaning that Christ is crucified and we ought to crucify our flesh. St. Dominick being at Rome, in 1215, met St. Francis there, and these two eminent servants of God honored each other, had frequent spiritual conferences together, and cemented a close friendship between their Orders, which they desired to be perpetual. St. Dominick one day requested of St. Francis the cord which he wore, and which after many hum-

ble denials he obtained, and ever after wore with great reverence under his habit. About the feast of the Exaltation of the Cross, on the 15th of September, St. Francis being in prayer on the side of the mountain, raised himself towards God with the seraphic ardor of his desires, and was transported by a tender and effective compassion of charity into Him, who out of love, was crucified for us. In this state he saw, as it were, a seraph, with six shining wings blazing with fire, bearing down from the highest part of the heavens towards him, with a most rapid flight, and placing himself in the air near the saint. There appeared between his wings the figure of a man crucified, with his hands and feet stretched out, and fastened to the cross. The wings of the seraph were so placed, that two he stretched above his head, two others he extended to fly, and with the other two he covered his whole body. At this sight, St. Francis was extremely surprised; a sudden joy mingled with sorrow filled his heart. The familiar presence of his Lord under the figure of a seraph, who fixed his eyes on him, in the most gracious and tender manner, gave him an excessive joy; but the sorrowful sight of his crucifixion pierced his soul with a sword of compassion. At the same time he under-

stood by an interior light, that though the state of crucifixion no way agreed with that of the immortality of the seraph, this wonderful vision was manifested to him, that he might understand, that he was not to be transformed into a resemblance with Jesus Christ by the martyrdom of the flesh, but in his heart, and by the fire of his love. After a secret and intimate conversation, the vision disappearing, his soul remained interiorly inflamed with a seraphic ardor, and his body appeared exteriorly to have received the image of the crucifix, as if his flesh like soft wax, had received the mark of a seal impressed upon it. For the marks of nails began to appear in his hands and feet, resembling those he had seen in the vision of the man crucified. His hands and feet seemed pierced in the middle with four wounds, and these holes appeared to be filled with nails of hard flesh; the heads were round and black, and were seen in the palms of his hands, and in his feet in the upper part of his instep. The points were long, and appeared beyond the skin on the other side, and were turned back as if they had been clenched with a hammer. There was also in his right side a red wound, as if made with the piercing of a lance; and this often threw out blood, which stained the

tunic and drawers of the saint. St. Francis endeavored to conceal this singular favor of Heaven from the eyes of men; and for this purpose he ever after covered his hands with his habit, and wore shoes and the feet of stockings on his feet.* Notwithstanding the precautions of the saint, these miraculous wounds were seen by several during the two years which he survived from 1224 to 1226, and by great multitudes after his death. When some in Bohemia called it in question, Pope Gregory the IXth, rebuked them by a bull in 1237, attesting the truth of those miraculous wounds upon his own certain knowlege, and that of his cardinals. Pope Alexander IV., in a sermon in 1254, declared that he had been himself an eye-witness of those wounds in the body of the saint whilst he was yet living. After his death every one openly saw the wound in his side and the other four wounds also. Fifty friars, St. Clare and all her sisters, and an innumerable multitude of seculars, saw and kissed them; and some for greater certainty touched them with their hands. In honor of this miracle, and to excite in the

* Wadding saw, in the Convent of the Poor Clares at Assisum, a pair of these half stockings, made by St. Clare for St. Francis, with the parts raised above and below for the heads and points of the nails. Blood from his side is kept in the Cathedral at Recanatli. (See Chalippe t. 2, page 361.)

hearts of the faithful, a more ardent love of our crucified Saviour, and devotion to his sacred passion, Pope Benedict IX., in 1304, instituted a festival and office in memory of them, which were extended to the whole Church by Sixtus IV., in 1475, Sixtus V., and Paul V., in 1615, the 17th of September being the day chosen for this annual commemoration.

To soothe the sharp pains of a violent distemper, he was one day desired to let some one read a book to him; but he answered: "Nothing gives me so much delight as to think on the life and passion of our Lord; I continually employ my mind on this object, and were I to live to the end of the world, I should stand in need of no other books. He thrice sought an opportunity of giving his life for Christ by martyrdom. He extended his rule of poverty to what is interior and spiritual, fearing lest any of his friars should regard his science as his own property and fund, for so it feeds self-love, and produces inordinate complacency in itself, and secret attachments very contrary to that entire disengagement of the heart which opens it to the Divine grace. St. Bonaventure, in the life of St. Francis (c. 14), relates, that the saint laboring under extraordinary sufferings, one of his religious

said to him: "Father, beg of God to deal with you more mildly; for his hand seems to press too heavily upon you." Hearing this, St. Francis answered with a loud voice: "If I did not know that what you say proceeds from simplicity, I would never see you again, for having dared to reprehend the judgments of God." Having said this, although very weak and extenuated from pain and illness, he threw himself out of bed upon the bare ground, and kissing it, said; "I thank thee, O Lord, for all the sufferings which thou dost send me. I beseech thee to send me still more, if it be thy blessed will. I desire that thou shouldst afflict me and not spare me in the least; for the accomplishment of thy will is the greatest consolation I can receive in this life." He foretold his death long before it happened. Having finished his testament, the saint desired a spiritual song of thanksgiving to be sung; then he insisted on being laid on the ground and covered with an old habit. In this posture after having exhorted his brethren, and causing the history of the passion of our Lord to be read to him, he began to recite the hundred and forty-first Psalm, *I have cried with my voice to the Lord, &c.* Having repeated the last verse: *Bring my soul out of prison, that I may*

praise thy name : the just wait for me till thou reward me, he yielded up his soul on the 4th of October, 1226, the twentieth after his conversion, and the forty-fifth of his age. Great multitudes flocked to see and kiss the prints of the sacred wounds in his flesh, which were openly shown to all persons. A certain learned man of rank, named Jerom, doubted of the reality of these miraculous wounds till he had touched and examined them with his hands, and moved the nails of flesh backwards and forwards; by which he was so evidently convinced, that he confirmed by a solemn oath his attestation of them, as St. Bonaventure mentions. St. Clare attempted to take out one of the nails of flesh, but could not, though the black head was protuberant above the palm of the hand, and she easily thrust it up and down, and dipped a linen cloth in the blood which issued out. He was canonized in 1228.*—Before the Protestant heresy of the 16th century, the Franciscans had in England about eighty convents, and the Poor Clares several nunneries.

* See Cottage Conversations, 4th Series (latter part of the book), on the 26th and following pages, through dialogue 1, 2, 8, where you will find an interesting account of other holy persons, who, only a few years ago, had wounds on their bodies also, just like those which were inflicted on our Blessed Lord in his Passion.

THE THREE ORDERS AND THE CONFRATERNITY OF THE CORD OF ST. FRANCIS.

The First Order of St. Francis, which has produced forty-five cardinals and five popes, is divided into Conventual Friars and those of the Observance. (See Lives of the Saints, October, 4.)

The second Order of St. Francis is that of the Poor Clares, on whom see the Life of St. Clare.

The third Order of St. Francis was instituted by him in 1221, at Poggi Bonzi in Tuscany, and at Carnerio in the valley of Spoleto, for persons of both sexes, married or single, living in the world, united by certain rules and exercises of piety compatible with a secular state, none of which oblige under sin, but are laid down as rules for direction not binding by vow or precept. The saint himself wrote the rule for the 3d Order, though Nicholas IV. made some additions to it. St. Francis left it only a congregation or confraternity, not a religious order. In the course of time the men and women of this third order associated themselves into communities, keeping inclosure, each sex separated, and binding themselves

CORD OF ST. FRANCIS.

by the solemn vows of poverty, chastity, and obedience; and that such as did not join these communities, and remained in the world, might not be deprived of the great benefits of the Cord of St. Francis, Pope Sixtus V., in the year of our Lord 1585, instituted the Arch-Confraternity of the Cord of St. Francis in the city of Assisium, in Italy. And in 1587, he granted absolute faculty and power to the most Rev. Father Francis of Toulouse, general of the friars minor, and to his commissary-general, and to all other generals and commissary-generals of the same order, for the future to erect the said confraternity of each of his, or their convents over the whole world, provided the Friars Minors Conventuals, at the same time, have no confraternity or convent in the same place.

THE RULES OF THE CONFRATERNITY OF THE CORD OF ST. FRANCIS.

1. Whereas the fear of God is the beginning of wisdom, let the brethren and sisters have still their fear before their eyes in all their actions, not as servants, by fearing only his punishments, but as children revering his paternal corrections, lest after this life they fall into the hands of a most severe judge.

Let them fly from sin as from the face of a serpent, especially from public sins and scandals by which the name of God is blasphemed among the Gentiles, and with assiduity apply themselves to the works of mercy, and other Christian exercises, that their light may shine before men, and that they seeing their good works, may glorify their Father who is in Heaven. And because we can do nothing of ourselves, but can do all things in him that strengtheneth us, Christ Jesus, we are to pray to him often and have recourse to the bowels of his infinite mercy ; and that we may the sooner obtain what we ask, let us have those saints chosen by us, as patrons, as our special friends and intercessors, whose sacred cord we have assumed, and endeavor to imitate the most excellent examples of their life and behavior.

2. The design of this confraternity being virtue and Christian piety, the brethren thereof ought diligently to observe the Commandments of God and of his Church, give good example to all, and exercise themselves in such works of piety, to which His Holiness by so many indulgences invites us.

3. The brethren and sisters are to confess and receive on all the feasts of our Lord, of our Blessed Lady, and of the principal

saints of the Order of St. Francis; and also on the last Sunday of every month.

4. They are to assist at the monthly procession, held on the said Sunday, as also at other processions of the order; and as often as any ordinary or extraordinary procession shall be kept by the Friars Minors, their directors, if some lawful impediment do not hinder them; and at these processions, and at the time of communion, let them be mindful to wear the cord publicly.

5. All such as are to receive this blessed Cord are to make a general confession of all their sins, at least of all their sins committed since their last general confession; for they may be absolved once in their lifetime from all cases, however so much reserved, that have not been expressly reserved against by Clement VIII., or the Council of Trent.

6. They are to hear mass daily, if not reasonably hindered; and if they hear mass in any of the churches or chapels of the Order of St. Francis they may gain special indulgences. (*See p. 34. Funiculus Triplex.*)

7. The brethren and sisters shall endeavor daily to make an examination of conscience; and say every day in addition to their usual prayers, Our Father, Hail Mary and Glory be to the Father, five times in honor of the five most adorable wounds of

our loving Saviour, adding another Our Father, Hail Mary, and Glory be to the Father, for the Pope. If peradventure some cannot wear the cord in the night without inconvenience, they may leave it off; and as often as they do so, or gird themselves therewith in the morning, if time or devotion will permit, let them remember with thankfulness the cords that our Saviour was bound with in his bitter passion for our sins; and every morning in putting it on let them say one Pater, and Ave.

8. Whereas we are particularly advised, and invited by the Popes, to help and do good to all that are in want, according to our ability, it is fit we should not neglect the poor; wherefore let us help them, and visit the sick, especially in hospitals and prisons; and if any of the brethren or sisters be sick, let him or her be frequently visited and comforted, especially by such as are of his or her own rank; and let all the brethren and sisters pray to God for him or her, and never to omit accompanying the Blessed Sacrament when carried to him or to her, or others, if they can conveniently, to gain the indulgence of five years and five quarantines.

9. When any of the confraternity dies, let all the brothers and sisters, such at least as

are of the same rank and condition with the deceased, endeavor to be at the burial, and there pray for the soul departed. And let the body of the confraternity remember to pray for the dead in all their exercises, for to that end the special favor of applying all our indulgences for the dead hath been granted

10. If any brothers or sisters, at the point of death, be desirous of being more perfectly united to the Order of St. Francis, and be partaker of all the prayers, mortifications, sacrifices, and good works that are done by all and every religious man of the order all over the world, they may request the habit of the Friar Minors, to be buried therein, which, by reason of the cord, they are more capable of than others; and by so doing they may gain a plenary indulgence under that title too.

11. It is the duty of the brethren and sisters not only to live in peace and charity among themselves, but also to use their best endeavors to pacify such as are at variance, remembering that as often as they do so they gain one hundred days' indulgence, for the gaining of which, as well as of all other indulgences, it is necessary to be in a state of grace, and that the conditions required in the grant of the indulgence be exactly performed, with an intention either actual or virtual to gain the indulgence.

12. Each brother, according to the resolution made by him at the time of his entrance into the confraternity, ought to endeavor to show his devotion in his practices, that he may not be said to abuse the talent received, and to lose the merit and reward he might obtain. The Stations, or Way of the Cross, is an excellent devotion for all, and especially for the members of this Confraternity.

When they lawfully receive the cord they may gain a plenary indulgence, provided they confess and communicate, and that their names be written in the book of the Confraternity.

They may also gain the following plenary indulgences, provided they confess and communicate, and say (for greater surety) the Station of the most Blessed Sacrament, which consists of six Paters and Aves, and Gloria Patri's, of which the last Pater and Ave, and Gloria Patri are for the Pope, with their hands stretched forth in the form of a cross, in the presence of the Blessed Sacrament.

JANUARY.

1.—Circumcision of our Lord. A station day.*

* The brethren and sisters may gain all the indulgences of the stations of Rome, noted in the Roman Missal, on all sta-
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6.—Epiphany. Plenary indulgence and station day.

14.—The most blessed name of Jesus, great indulgence for the brethren and sisters.

The last Sunday of every month, a plenary indulgence, by assisting at the procession and receiving.

FEBRUARY.

2.—Purification of our blessed Lady, a plenary indulgence.

The three Sundays before Ash-Wednesday, called Septuagesima, Sexagesima, and Quinquagesima, are station days.

Ash-Wednesday, and every day in Lent is a station day.

23.—St. Margaret of Cortona, plenary indulgence.

24.—St. Matthias, Apostle, plenary indulgence for all such as have any cross, or beads, or medal, or picture blessed by the Pope. If the brethren and sisters have none, let them say the station of the Blessed Sacrament. The same is to be done on all the other Apostles' days; as also on the festivities of our Lord, and blessed Lady, for greater security.

On days, by saying the Lord's Prayer, Hail Mary, and Glory be to the Father six times.

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MARCH.

9.—St. Catharine of Bologna, a plenary indulgence.

All the Sundays of Lent, station days.

Wednesday, Friday, and Saturday in Ember week, station days.

25.—Annunciation of our blessed Lady, a plenary indulgence.

APRIL.

Holy Thursday, Good Friday, and Easter Saturday, station days.

Easter Sunday, a plenary indulgence and a station day.

Easter Monday and Tuesday, are station days.

The Sunday after Easter, called Low Sunday, a station day.

25.—St. Mark, a station day.

MAY.

1.—SS. Philip and James, a plenary indulgence.

Ascension of our Lord, a plenary indulgence, and a station day.

17.—St. Paschal, confessor, a plenary indulgence.

20.—St. Bernardin, confessor, a plenary indulgence for all, and a procession.

CORD OF ST. FRANCIS.

Pentecost Sunday, a plenary indulgence and a station day.

Wednesday, Friday, and Saturday in the week, station days.

JUNE.

Trinity Sunday, a plenary indulgence.
Corpus Christi, a plenary indulgence.

13.—St. Anthony of Padua, a plenary indulgence for all faithful Christians, and a procession.

24.—Nativity of St. John Baptist, a plenary indulgence for the brethren and sisters on the conditions spoken of on St. Matthias's day.

29.—SS. Peter and Paul, a plenary indulgence.

JULY.

14.—St. Bonaventure, Cardinal Bishop, a plenary indulgence for all faithful Christians, and a procession.

24.—St. Francis Solano, O. a plenary indulgence.

25.—St. James, Apostle, a plenary indulgence.

AUGUST.

2.—The dedication of St. Mary of Angels of Portiuncula, a plenary indulgence for all faithful Christians, and a procession.

his is the principal feast of the confrater-
 ty.*

12.—St. Clare, virgin, a plenary indul-
 gence.

15.—Assumption of our blessed Lady, a
 plenary indulgence.

19.—St. Lewis, Bishop of Toulouse, a
 plenary indulgence for all faithful Christians,
 and procession, as on Portiuncula day.

24.—St. Bartholomew, Apostle, a plenary
 indulgence.

25.—St. Lewis, king of France, C. a ple-
 nary indulgence.

SEPTEMBER.

4.—St. Rose, of Viterbo, virgin, a plenary
 indulgence.

8.—Nativity of our blessed Lady, a ple-
 nary indulgence.

17.—The stigmas of St. Francis, a ple-
 nary indulgence.

Wednesday, Friday, and Saturday in Em-
 ber week, are station days.

21.—St. Matthew, Apostle, a plenary in-
 dulgences.

27.—St. Elzear, Confessor, a plenary in-
 dulgences.

* This is the greatest of all these indulgences because it was
 given by Christ, himself, who afterwards assured St. Francis
 that this indulgence was ratified in Heaven.

CORD OF ST. FRANCIS.

OCTOBER.

4.—St. Francis of Assisium, Confessor, founder of the Friars Minor, a plenary indulgence for all faithful Christians, and a procession.

17.—St. Ivo, Confessor, a plenary indulgence.

19.—St. Peter of Alcantara, Confessor, a plenary indulgence, &c.

23.—St. John, of Capistran, C., a plenary indulgence, &c.

28.—SS. Simon and Jude, Apostles, a plenary indulgence.

NOVEMBER.

1.—All Saints' day, a plenary indulgence on the conditions spoken of on St. Matthias's day.

12.—St. Didacus, Confessor, a plenary indulgence for all faithful Christians, and a procession.

19.—St. Elizabeth, of Hungary, widow, a plenary indulgence.

28.—St. James de la Marca, a plenary indulgence for all faithful Christians, granted by Benedict XIII.

30.—St. Andrew, Apostle, a plenary indulgence.

DECEMBER.

All the Sundays of Advent are station days.

8.—Immaculate Conception of our blessed Lady, a plenary indulgence for all faithful Christians, and a procession.

Wednesday, Friday, and Saturday in Ember week, are station days.

21.—St. Thomas, Apostle, a plenary indulgence.

25.—NATIVITY OF OUR LORD, a plenary indulgence, and a station day.

26.—St. Stephen, a station day.

27.—St. John, Apostle and Evangelist, a plenary indulgence, and a station day.

28.—Holy Innocents, a station day.

For hearing mass in any of the churches or chapels of the Friars Minors on any day of the year, 40 years and 300 days' indulgence. (Alexander IV., and Clement IV.)

For hearing mass, or devoutly visiting the said churches any Saturday or Sunday of the year, 80 years indulgence. (Nicholas V., and Benedict X.)

For hearing a sermon in any of the said churches, six years' indulgence.

For using the spiritual exercises for the space of eight days, a plenary indulgence

by confessing and receiving at the end of the eight days.

For saying or hearing the first mass of a new-made priest, a plenary indulgence on the usual conditions.

For visiting the churches of the Friars Minors, and praying for the concord of Christian kings, &c., all the indulgences of the stations of Rome.

For going to preach and convert infidels, or heretics, as well when they prepare to go, as when they enter among them, a plenary indulgence.

When any one or more, of the Friars Minors shall celebrate mass of the dead for the soul of any brother of the Order of St. Francis, or for the souls of their parents, or for the souls of such who shall charitably lodge and receive the said Friars Minors, such soul shall obtain indulgence, so that it may be freed from the pains of purgatory. (See the Bull of Clement VIII., p. 32, Funiculus Triplex.)

By saying five Paters and Aves, wherever the brethren or sisters happen to be, in honor of the five wounds of Jesus Christ, and the stigmas of St. Francis, when they cannot conveniently come to any of the Franciscan churches, they gain all the in-

indulgences granted to the Friars Minors for visiting their own churches.

The brethren and sisters of the cord may gain a plenary indulgence on all days of the week, especially every Saturday, for saying even privately, the Crown of our blessed Lady, containing seven decades, or tens, and two Hail Marys; that is, seventy-two Hail Marys, and seven Pater Nosters, adding thereto, one Pater and Ave more for the Pope.

For saying the Crown of our Saviour, consisting of 33 Paters and as many Aves Marias, in honor of the Passion of Christ, and in remembrance of the 33 years he lived on earth with us, a plenary indulgence.

For saying the stations of the blessed Sacrament, a plenary indulgence. (Julius III., and Innocent XII.)

All these indulgences the brethren and sisters may apply and impart to the holy souls suffering in Purgatory.

At the hour of death invoking the holy name of Jesus, with the mouth or heart, a plenary indulgence.

For being buried in the habit of St. Francis, a plenary indulgence.

Besides various other indulgences too numerous to mention.

CORD OF ST. FRANCIS

St. Francis
"This holy cord was carried by Gregory IX., and Pope Martin IV., who also died in the habit of St. Francis. Many Catholic kings of France, Arragon, and Sicily, &c., likewise wore this cord publicly, as St. Lewis, king of France, Queen Blanche, his mother; St. Elizabeth, Queen of Hungary; James and Alphonsus, both kings of Arragon; Frederick and Robert, both kings of Sicily; Catherine and Mary, both Queens of England; the two last Queens of France; the late Queen of Portugal, &c., &c. Let us, then, not be ashamed to do what so many crowned heads and nobles of the highest degree have done, with such spiritual advantage and perpetual memory of their name." The cord may ordinarily be given by any superior or prelate of the order, or by a priest delegated or empowered to do so, on any Sunday, holiday, or feast of the Seraphical Order according to the local superior's pleasure.

All faithful Christians, men and women, who are come to the years of discretion, may be admitted into this Confraternity.

The cord is made of hemp, flax, wool, or cotton, but not of silk; and as to the color, it may be white, light gray, or dark gray. It is commonly made up and woven of three small cords, and generally hath three knots

LITANY OF ST. FRANCIS

on that part which hangs down to the knee, besides another large knot which keeps the cord girt. It is to be worn over the undermost garment, about the middle, hanging down at the right side. It must be blessed by a prelate, or superior of the Order. And if the blessed cord you have received happen to be lost, broken, or worn out, take another, even not blessed, and wear it as the former; but use your endeavors to get it blessed, or procure another that has been blessed.

THE LITANY OF ST. FRANCIS.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Christ hear us.

Christ graciously hear us.

God, the Father of Heaven, have mercy upon us.

God, the Son, Redeemer of the world, have mercy upon us.

God, the Holy Ghost, have mercy upon us.

Holy Trinity, one God, have mercy upon us.

Holy Mary, of immaculate conception,

Holy Mary, of St. Francis's Order,

Holy Francis, seraphical,

Holy Francis, most wise father,

Holy Francis, institutor of the Order of the

Friars Minor,

Pray for us.

LITANY OF ST. FRANCIS.

Holy Francis, Patriarch of the poor,
Holy Francis despising the world,
Holy Francis, example of penance,
Holy Francis, overcoming the advice of the
world,
Holy Francis, imitator of our Saviour,
Holy Francis, bearing the stigmas of Christ,
Holy Francis adorned with the character of
Jesus,
Holy Francis, rule of chastity,
Holy Francis, form of humility,
Holy Francis, flourishing with grace,
Holy Francis, the way of those who go astray,
Holy Francis, Medicine of the weak,
Holy Francis, pillar of the church,
Holy Francis, defender of the faith,
Holy Francis, champion of Christ,
Holy Francis, fortress of the militant church.
Holy Francis, infallible shield,
Holy Francis, subduer of Heretics,
Holy Francis, converter of Pagans,
Holy Francis, curing the lame,
Holy Francis, raising the dead,
Holy Francis, cleansing the leprous,

Pray for us

Lamb of God, who takest away the sins of the
world, spare us, O Lord.

Lamb of God, who takest away the sins of the
world, hear us, O Lord.

Lamb of God, who takest away the sins of the
world, have mercy on us.

V. Visit thy poor offspring, O blessed Father Fran-
cis. R. And raise them up from the sleep of Death.

Let us Pray.

O God, who by the merits of St. Francis,
dost amplify the Church with a new progeny,

A PRAYER TO ST. FRANCIS.

grant us by his imitation to despise earthly things, and to partake for ever of heavenly graces, through our Lord Jesus Christ thy Son, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Let us Pray.

O God of ineffable power, by whose providence the moments of our life do run, hear the prayer of thy servants, and grant that we, who reverence the sacred memory of thy most glorious confessor, St. Francis, may by his merits, happily behold the most bright Majesty of thy only begotten Son, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

A PRAYER TO THE HOLY AND SERAPHICAL FATHER, ST. FRANCIS.

O Seraphical, and most blessed Father; imitator and ensign bearer of the most sweet Jesus crucified, who hath ordained thee, amongst other of his saints, with special privilege of love and honor, for he hath filled thy soul with the light of love, and in thy body he hath renewed his most holy wounds, I beseech thee by the love of our

most benign Jesus, that thou be always and in every place my helper, father, and keeper, and advocate with our Lord, both in life and death. O beloved of God, I do also humbly and earnestly entreat thee, to obtain for me of our Lord Jesus Christ, compunction and remission of my sins. Entreat also our most benign Lord, that by his mercy and piety, he may cause me to know him, to love him, to desire him above all things, and to serve him all the days of my life. O Most glorious Francis, confessor of God, intercede for me, that our Lord by his mercy and charity may fill my soul with those graces wherewith he replenished thine, that I may be a light to others, and example of doing well. Most loving father, I entreat thee, by the love of the blessed Mother of God, unto whom thou hadst great devotion, that I also may reverence her, and may ever have special devotion unto her. I do also humbly beseech thee by the said devotion, that thou assist me when my soul departs from my body, and pray for me that our Lord by his holy mercy, and by the merits of his holy passion, by the love and merits of his most holy Mother, and by thy merits, and the merits of all the saints of thy Order, may bring my soul to Paradise, with thee and all the saints in glory. Amen.

THE OFFICE

OF THE

Blessed Virgin Mary.

AT MATINS.

V. Now let my lips sing and display,
R. The blessed Virgin's praise this day.
V. O Lady, to my help intend :
R. Me strongly from my foes defend.
V. Glory be to the Father, &c.

THE HYMN.

Hail, Queen of the Heavens !
Hail, Mistress of earth
Hail, Virgin most pure,
Of Immaculate birth !
Clear Star of the Morning,
In beauty enshrined !
O Lady, make speed
To the help of mankind
Thee God in the depth
Of eternity chose ;
And form'd thee all fair,
As his Glorious Spouse ;

And call'd thee his Word's
Own Mother to be,
By whom He created
The earth, sky, and sea.

V. God hath elected and pre-elected her.

R. He hath made her dwell in his tabernacle

Let us Pray.

O holy Mary, Mother of our Lord Jesus Christ, queen of heaven, and sovereign of the world, who neither forsakest nor despisest any, behold me mercifully with the eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins: that I, who, with devout affection, do now celebrate thy holy Conception, may, hereafter, enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth: who, with the Father and the Holy Ghost, livest and reignest, one God in perfect Trinity, for ever and ever. Amen.

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord:

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

AT PRIME

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, Virgin most wise!

Hail, Deity's Shrine,

With seven fair pillars

And Table divine!

Preserved from the guilt

Which has come on us all!

Exempt in the womb

From the taint of the Fall!

O new Star of Jacob!

Of Angels the Queen!

O Gate of the Saints!

O Mother of men!

O terrible as

The embattled array

Be thou of the Faithful

The refuge and stay.

V. He hath created her in his Holy Spirit.

R. And hath poured her out over all his works.

Let us Pray.

O holy Mary, Mother of our Lord, &c.,
as before.

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

AT THIRD.

V. O Lady, to my help intend :
R. Me strongly from my foes defend.
V. Glory be to the Father, &c.

THE HYMN.

Hail, Solomon's Throne !
Pure Ark of the Law !
Fair Rainbow ! and Bush
Which the Patriarch saw !
Hail, Gideon's Fleece !
Hail, blossoming Rod !
Samson's sweet Honeycomb !
Portal of God !
Well fitting it was
That a Son so divine
Should preserve from all touch
Of Original Sin ;
Nor suffer by smallest
Defect to be stain'd
That Mother, whom He
For himself had ordained.

V I dwell in the highest :
R. And my throne is the pillar of the clouds.

Let us Pray.

O holy Mary, Mother of our Lord, &c.,
as before.

OFFICE OF THE B. V. MARY

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless the Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

AT SIXTH.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, Virginal Mother!

Hail, Purity's Cell!

Fair Shrine where the Trinity

Loveth to dwell!

Hail, Garden of pleasure!

Celestial Balm!

Cedar of Chastity!

Martyrdom's Palm!

Thou Land set apart

From uses profane,

And free from the curse

Which in Adam began!

Thou City of God!

Thou Gate of the East!

In thee is all grace,

O joy of the Blest!

V. As the lily among thorns :

R. So my beloved among the daughters of Adam.

Let us Pray

O holy Mary, Mother of our Lord, &c.,
as before.

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed through the mercy of God, rest in peace. *R.* Amen.

AT NINTH.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, City of refuge !

Hail, David's high tower !

With battlements crown'd,

And girded with power !

Fill'd at thy Conception

With Love and with Light !

The Dragon by Thee

Was shorn of his might.

O Woman most valiant !

O Judith thrice blest !

As David was nursed

In fair Abigail's breast ;

As the savior of Egypt

Upon Rachel's knee ;

So the world's grent Redeemer

Was fondled by Thee.

V. Thou art all fair, O my beloved.

R. And original spot was never in thee.

Let us Pray.

O holy Mary, &c., *as before.*

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

AT EVENING SONG.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, Dial of Achaz !

On Thee the true Sun

Told backward the course

Which from old He had run ;

And, that man might be raised,

Submitting to shame,

A little more low

Than the Angels became.

Thou, wrapt in the blaze

Of His infinite Light,

Dost shine in the morn

On the confines of night ;

OFFICE OF THE B. V. MARY.

As the moon on the lost
Through obscurity dawns;
The Serpent's Destroyer!
A Lily 'mid thorns!

V. In Heaven I made a never-failing light
rise.

R. And I covered all the world as a mist.

Let us Pray.

O holy Mary, &c., as before.

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord:

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

AT COMPLINE.

V. Let thy Son, Jesus Christ, O Lady,
pacified by thy prayers, convert us;

R. And turn his anger from us.

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, Mother most pure!

Hail, Virgin renown'd!

Hail, Queen, with the stars

As a diadem crown'd!

Above all the Angels
In glory untold,
Standing next to the King,
In a vesture of gold!
O Mother of mercy!
O Star of the wave!
O Hope of the guilty!
O Light of the grave!
Through Thee may we come
To the Haven of rest;
And see Heaven's King
In the courts of the Blest.

V. Thy name, Mary, is oil poured out:

R. Thy servants have exceedingly loved thee.

Let us Pray.

O holy Mary, Mother of our Lord Jesus Christ, Queen of Heaven, and sovereign of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins; that I, who, with devout affection, do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth; who, with the Father and the Holy Ghost, liveth, &c.

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

THE COMMENDATION.

These praises and prayers
I lay at thy feet,
O Virgin of virgins !
O Mary most sweet !
Be Thou my true guide
Through this pilgrimage here,
And stand by my side
When death draweth near.

This Anthem following, with the prayer of the Immaculate Conception of the Blessed Virgin, is approved of by Pope Paul V., who hath granted a hundred days of indulgence to all faithful Christians, that shall devoutly recite the same.

ANTHEM.

This is the branch, in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us Pray.

O God, who by the immaculate conception of the Blessed Virgin, didst prepare a

THE AGNUS DEI.

fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant, that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

THE AGNUS DEI.

An *Agnus Dei* (so called from the image of the Lamb of God impressed on the face of it), is made of virgin wax, balsam and chrism, blessed according to the form prescribed in the Roman Ritual. The spiritual efficacy or virtue of it, is gathered from the prayers which the Church makes use of in blessing it; which is to preserve him who carries it, or any particle of it, about him, from any attempts of his spiritual or temporal enemies; from the dangers of fire, of water, of storms and tempests, of thunder and lightning, and from a sudden and unprovided death. It puts the devils to flight, succors women in childbed, takes away the stains of past sins, and furnishes us with new grace for the future, that we may be preserved from all

adversities and perils, both in life and death, through the cross and merits of the Lamb who redeemed and washed us in his Blood.

The Pope consecrates the Agnus Dei the first year of his pontificate, and afterwards every seventh year on Saturday before Low-Sunday, with many solemn ceremonies and devout prayers.

Franc. Cost. Lib. 4, Christian Institut. cap. 12.

The use of the Agnus Dei is so ancient, that it is now above 1036 years since Pope Leo III., made a present of one to the Emperor Charles the Great, who received it from the hands of His Holiness, as a treasure sent him from Heaven, and revered it with a singular piety and devotion, as it is recorded in the book, *Registr. Sum. Pontif.*

A PRAYER TO BE DAILY SAID BY THOSE WHO
CARRY ABOUT THEM AN AGNUS DEI.

O my Lord Jesus Christ, the true Lamb that takest away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy Agnus Dei in thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou

PRAYER BEFORE AN INDULGENCE.

hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love which thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. Amen.

A PRAYER TO BE SAID BEFORE GAINING A PLENARY INDULGENCE.

O my God ! I offer thee the following five Paters, five Aves, and five Glorias, in honor of the five most adorable wounds of Jesus, for the glory of thy holy name, for the exaltation of the Holy Catholic Church, the propagation of our holy Faith, peace and concord among Christian kings and princes, the extirpation of heresies and schisms ; for all the intentions of this same holy Church ; in order to gain the plenary indulgence held forth by the Church to worthy communicants ; and I desire to apply this indulgence to my poor sinful soul * that it may be released from the punishment it so justly deserves. *Say Our Father, Hail Mary, &c., five times, in honor, &c.*

* Or to the soul of N. N. in Purgatory ; (if the indulgence be applicable) and if this soul does not need this indulgence, I beseech thee, to apply it to the soul for whom it is thy will it should be applied.

THE LITANY OF JESUS.

Lord, have mercy on us. Christ, have mercy on us.
Lord, have mercy on us. Christ, hear us.
Christ, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, whose name is called Wonderful,
Jesus, the mighty God,
Jesus, the Father of the world to come,
Jesus, the Angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, our love,
Jesus, the God of peace,
Jesus, the author of life,
Jesus, the example of all virtues,
Jesus, the zealous lover of souls,
Jesus, our God,
Jesus, the Father of the poor,
Jesus, the Treasure of the faithful,
Jesus, the good Shepherd,
Jesus, the true Light,
Jesus, the eternal Wisdom,
Jesus, the infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, the Joy of angels,

THE LITANY OF JESUS.

Jesus, the King of patriarchs,
Jesus, the Inspirer of prophets,
Jesus, the Master of the apostles,
Jesus, the Teacher of the evangelists,
Jesus, the Strength of martyrs,
Jesus, the Light of confessors,
Jesus, the Spouse of virgins,
Jesus, the Crown of all saints,
 Be merciful unto us. *Spare us, O Lord Jesus.*
 Be merciful unto us. *Hear us, O Lord Jesus.*

Have mercy on us

From all evil,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of thy holy inspirations,
 Through the mystery of thy holy incarnation,
 Through thy nativity,
 Through thy divine infancy,
 Through thy sacred life,
 Through thy labors and travails,
 Through thy agony and bloody sweat,
 Through thy cross and passion,
 Through thy pains and torments,
 Through thy death and burial,
 Through thy glorious resurrection,
 Through thy admirable ascension,
 Through thy joys and glory,
 In the day of Judgment,

Lord Jesus, deliver us.

Lamb of God who takest away the sins of the world. *Spare us, O Lord Jesus.*

Lamb of God who takest away the sins of the world. *Hear us, O Lord Jesus.*

Lamb of God who takest away the sins of the world. *Have mercy on us, O Lord Jesus.*

Christ Jesus hear us. Christ Jesus graciously hear us.

PRAYER BEFORE COMMUNION.

Let us Pray.

O Lord Jesus Christ, who hast said, **ask** and you shall receive; seek, and you shall find; knock, and it shall be opened unto you; grant, we beseech thee, to our most humble supplications, the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name. Amen.

O Divine Redeemer, give us a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace those whom thou instructest in the solidity of thy love, who livest and reignest, world without end. Amen.

O God, who hast appointed thy only begotten Son the Saviour of Mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in Heaven, whose holy name we venerate upon earth; who, with thee and the Holy Ghost, liveth and reigneth, world without end. Amen.

A PRAYER TO BE SAID FOR THREE DAYS BEFORE COMMUNION.

O ADORABLE JESUS! who has left us the precious treasure of thy sacred body and blood to be the food and life of our souls,

discover to me the extent of the happiness I hope to enjoy in a few days, by receiving thee in the holy Eucharist. I am soon to approach thy sanctuary, to sit at thy table, and be honoured with the actual presence of that Omnipotent Being, before whom the angels themselves tremble. O my God ! I rejoice at the prospect of so great a blessing ; I ardently desire to receive thee, and adore thee in the centre of my soul. I earnestly beg thy powerful grace, that my sins may not be an obstacle to the blessings which always follow from a worthy communion. O merciful Jesus ! thou seest my heart, thou knowest that I would prefer all the miseries of this world, and even a thousand deaths, to the misfortune of receiving thee unworthily. Thou art too merciful, too good to permit that I should commit that evil which I sincerely dread ; therefore I firmly trust in thee, and now place my whole heart and soul in thy divine hands, that thou mayest thyself prepare the abode thou art so soon to enter. I desire that every moment, from this to the happy day of my communion, may be spent in the fervent exercise of all the virtues that should adorn thy sanctuary, particularly lively faith in this adorable mystery, firm hope, ardent love, sincere contrition, and an earnest desire to be united to thee. Give me, I con-

PRAYER AFTER COMMUNION.

jure thee, light to discover my sins, and grace to detest and sincerely confess them; that the merits of thy precious blood being applied to my soul in the tribunal of penance, I may approach to thee, clothed with the wedding garment of innocence, and receive, in the holy communion, those graces necessary for persevering in thy service to the end of my life. Amen.

A PRAYER TO BE SAID FOR THREE DAYS AFTER COMMUNION.

I have not forgotten, O my good God! the great happiness which I have so lately enjoyed in receiving the adorable Sacrament of thy Body and Blood. Penetrated with the sincerest gratitude for all the graces bestowed on me in my late Communion, I once more most humbly and fervently thank thee for them. As I never could thank thee sufficiently for such a favor, I offer thee thy own adorable Heart as a supplement for the insufficiency of my gratitude and love. O divine Heart of Jesus! which was pierced for me on the cross, that I may at all times find a refuge in thee; receive me now, for I never more sincerely desired to consecrate myself to the service of my Creator, to love him fervently, and to live for him alone. I

PRAYER AFTER COMMUNION.

never dreaded my own inconstancy and weakness more than at present; for, alas! I know that I am still capable of offending thee, my divine Saviour, even after all thou hast done for me. It appears to me now that I am determined, firmly determined, to remember and to observe the sacred obligations of my baptism—to renounce the devil the world, the flesh, and my own will—to prefer death itself to the misfortune of offending thee—and to prove by my conduct that the grace of —, as communion has not been received in vain. But how long will these dispositions last? I have made thee many promises before, and have ungratefully broken them. Alas, my God! shall I be so unfortunate as to lose the fruit of my communion, and again relapse into sin? No, thou wilt not permit it; if I distrust myself, it is to trust more firmly in thee. I have received the adorable sacrament which fortified the martyrs; why then should it not fortify me? Thou art as willing to be my sovereign strength as thou wert to be theirs. Into thy hands then I recommend my whole being—with all the confidence of a child I cast myself into the arms of my divine, indulgent Parent. In thy Sacred Heart, O Jesus! I place all my aspirations, particularly those of suffering all

ON FREQUENT COMMUNION.

that can be endured, rather than offend thee mortally, and of making every necessary effort to correct my habitual faults. I most humbly implore, through thy divine Heart, and the intercession of thy blessed Mother the grace to persevere in these my good purposes. Amen.

It will be an excellent means of advancing in virtue, to make choice, after your communion, of some one of your faults to correct, at least in part, before you are next to have the happiness of communicating, beginning with those that appear exteriorly, because they give disedification and bad example. Consider, also, what virtue you stand most in need of; whether it be attention and respect at prayer; more docility and obedience to superiors; more patience, forbearance, condescension, more exactness to truth, more fidelity in the discharge of the duties of your state of life, more attention to your improvement, and the good employment of your time, &c.; and then determine, with God's assistance, to produce a great many acts of the virtue you select, that you may present them to Jesus Christ when he next visits you in the holy Communion.

ON FREQUENT COMMUNION.

“The primitive Christians communicated every day, although married, and blessed with a generation of children, whence I infer, frequent communion is by no means inconsistent with the state of a parent, husband or wife, provided the party that communicates be prudent and discreet.”

“During the entire of the sixth century,

"The faithful were accustomed to communicate every day, or nearly every day." "When fervor began to decay, and the faithful began to abstain from communion, all were commanded to communicate at least every week." "Afterwards, when the Church had acquired an increase in her number, but suffered a diminution of her sanctity in consequence of the carnal affections of her children, a law was made that all who had it in their power, should communicate every Sunday." "And even during the tepid ages of the Church, the spiritual masters recommended communion every Sunday to those who were in the state of grace."

Gennadius says: "The practice of daily communion, I neither praise nor censure; but I strongly and earnestly recommend the faithful to receive on all Sundays, if, however, they be free from affection to sin; for persons who have an affection to sin, instead of being made more holy, are rendered more guilty by receiving the Eucharist." "St. Francis of Sales inferred from these words, which he believed to be the words of St. Augustin, that weekly communion ought to be allowed only to those 'who have no affection to mortal or to venial sin.'"

"It was asked whether it was advisable to communicate daily? To this question

St. Augustin does not give a direct answer, but recommends all who are neither conscious of mortal sin, nor disposed to commit sin, to communicate every Sunday. But when can the soul be said to be free from affection to sin? I believe that the soul can be said to be free from affection to sin, when she purposes firmly to abstain from every mortal sin."

Suarez says: "Few should be advised to communicate oftener than on every eighth day." On the authority of St. Bernard, he adds: "We should not be deterred by venial sins from such frequentation of the Eucharist, for it is no small portion of the fruit of this sacrament that it prevents us from consenting to grievous sins." Taulerus says: "Do then what I advise you, and having grounds to hope that you are not in mortal sin, . . . communicate every Sunday." In a letter to a certain preacher, in which he permits weekly communion to married persons who have but little fervor, the venerable Father Avila says: "You ought to instruct them to satisfy their obligations, and to spend the time which they can spare, in some devout exercise; and you should teach them, that it will be profitable to them to communicate every eight days." Olericus, an author highly praised by Benedict XIV.,

gives the following rule: "There is no one to whom monthly communion may not be recommended: there are but few to whom weekly communion should be forbidden; and very few to whom daily communion ought to be allowed." Father Francis of the Annunciation says, that "all Christians who confess their sins with the requisite dispositions may, and ought to be permitted and advised to communicate every eight days. The rule must not be extended to a penitent who communicates without any attention to the sacrament, without piety and without a desire of amending his life: but persons of this character abstain from the sacraments without being forbidden to approach them."

—"As it would be imprudent to advise every one without distinction to frequent communion, so it would be imprudent also to blame any one for it, especially if he followed the advice of a prudent director."

"When daily communion was objected against St. Catherine of Sienna, she returned this modest and graceful answer: 'Since St. Austin blamed it not, I pray do not you blame it, and I shall be content.' Hence, "according to the ancient discipline of the church, monthly, or weekly communion cannot be called frequent; but in these cold miserable times, it should be called rare re-

ther than frequent."—"As there can be no general rule prescribed in this case, we must act according to the advice of our spiritual director." But "if you act with prudence, neither father, mother, husband, nor wife will prevent you from communicating often." "If wordlings ask you why you communicate so often, tell them it is to learn to love God, to purify yourself from your imperfections, to be delivered from your miseries, to be comforted in your afflictions, and supported in your weaknesses." "Tell them that *two sorts of persons* ought to communicate frequently; the *perfect*, because, being well disposed, they would be greatly to blame not to approach the source and fountain of perfection; and the *imperfect*, to the end that they may be able to aspire to perfection; the *strong*, lest they should become weak; and the *weak*, that they may become strong; the *sick*, that they may be restored to health; and the *healthy*, lest they should fall into sickness: that for your part, being imperfect, weak, and sick, you have need to communicate frequently with Him, who is your perfection, your strength, and your physician." Tell them, that those who have not many worldly affairs to look after, ought to communicate often, because they have leisure; that those who have much

A PRAYER FOR OUR PASTORS.

Business on hand, should also communicate often; for he who labors much and is loaded with pains, ought to eat solid food and that frequently. Tell them that you receive the holy sacrament, to learn to receive it well; because one hardly performs an action well, which he does not often practise."

"Communicate frequently then, and as frequently as you can, with the advice of your ghostly father; and, believe me, as hares in our mountains become white in winter, because they neither see nor eat any thing but snow; so, by approaching to, and eating beauty, purity, and goodness itself, in this divine sacrament, you will become altogether fair, pure, and virtuous."

These lines on frequent communion have been taken partly from "Devout Life," by St. Francis of Sales; and principally from the Visits to the Most Holy Sacrament, by St. Alphonsus M. Liguori.

**A PRAYER FOR OUR SPIRITUAL DIRECTORS,
OR PASTORS, TO BE RECITED BY THE CON-
FRATERNITIES WHEN ASSEMBLED, OR AT
ANY OTHER TIME; OR DAILY FOR ONE'S CON-
FESSOR.**

O Almighty and eternal God, vouchsafe to bless and protect our pastor (or pastors), Rev. [*Name him or them*], and make him

A PRAYER FOR OUR PASTOR.

perform his duties as a worthy minister of thy holy altar. Preserve him, O Lord; guide him in the paths of virtue, perfection, and holiness, keep him from the snares of his enemies; give him such bodily health as thou seest to be conducive to thy glory, his sanctification, and the wants of those committed to his care; and when that awful moment approaches, when summoned before thy tribunal, his soul shall speed its way into the presence of thy divine majesty, to render an account of its "stewardship," may nothing be found wanting in him, but may he deserve to hear from thy divine lips, "Well done, thou good and faithful servant: enter into the joy of thy Lord."

Add for this intention, Our Father, Hail Mary, &c.

V. Pray for him, O holy Virgin.

R. That he may be made worthy of the promises of Christ.

COLLECTION OF HYMNS.

JESUS INVITES THE SINNER TO REPEN- TANCE

O, do but turn, and thou shalt find
A loving Father, child, in Me;
Alas! how many and many a time
I've breathed a heavy sigh for thee!

Bethink thyself, thou art a son;
Bethink thyself, I am thy Sire;
O, turn, and for my pardon come;
No more, through doubts, from Me retire

THE PENITENT SINNER'S ANSWER.

O Jesus, Father fond and kind,
An impious, a thankless son,
Is come with eyes all wet, to say
His wanderings from thee are done.

He turns; but on his forehead see
The drops that prove him guilty start,
And in his loaded breast he bears
A grief that goads his inmost heart.

A COLLECTION OF HYMNS.

Ah, from the time I strayed from Thee,
I've never known an hour's relief,
For all my time to me has been
But anguish misery, and grief.

E'en in the midst of all my joys,
Those worthless joys, with poison baned,
Both day and night, the spiteful blows
Of stern remorse have I sustained.

My dreams, ah, yes, my very dreams
Were full of horror to the brim;
And as I slept, my heart would say,
Your Father—Are you gone from Him?

Remonstrances, thus sharp and sore,
So keenly pierced my spirit through,
That all the agonies of death,
Alive to suffer still, I knew.

O Father of this soul of mine,
Behold me come at last to Thee;
Here is thy child that thou hadst lost;
Thy impious son behold in me.

Indeed to have the name of son,
A favor is I dare not claim;
A frightful prodigy of guilt
Like me, deserves some other name.

If you will let me have a place
Among the lowest of your slaves,
To cling for ever to your feet,
That were the boon your servant craves.

But, O my God, you weep with love,
And call me once again your son,
Embrace me, and for my love ask,
O love, what marvels Thou hast done!

**HYMN TO THE GLORIOUS VIRGIN, MOTHER
OF GOD, BY THE DEVOUT BLOSIUS.**

HAIL! thou good and gracious Mother,
Virgin brighter than the Sun,
Crowned with glory which no other
Eyes but thine could look upon.

Sweeter than the honey; glowing
Beauteous above all that's bright;
Blooming as the rose's blowing;
Fairer than the lily's white.

Thou'rt that light, whose dazzling glory
Cheers the heart of all the good;
Thou'rt that Church's light which Jesus
Purchased with his sacred blood.

Where's the heart, however troubled,
Thou canst not from pain release!
Thou'rt its beacon—thou'rt its refuge—
Queen of Clemency and peace.

In our souls, O Queen of mercy,
Every stain of sin destroy;
Soothe the griefs of those who mourn,
Morning Star of peace and joy

Come—O, come! make haste to heal us—
Sweet's the peace thy power imparts;
Come and pour the oil of gladness
On our weak and wretched hearts.

Give thy sacred breasts to heal us,
Golden beam of Heaven we pray
Give thy glorious aid to shield us—
Give thy Heart to be our stay. **Amen.**

AN INVITATION TO THE SACRED HEART
OF JESUS.

ALL ye who seek a certain cure
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress.

Jesus, who gave himself for you
Upon the Cross to die,
Opens to you His Sacred Heart,—
Oh! to that heart draw nigh.

Ye hear how kindly He invites;
Ye hear His words so blessed:—
“All ye that labor come to Me,
And I will give you rest.”

What meeker than the Saviour's Heart!
As on the Cross He lay,
It did His murderers forgive
And for their pardon pray.

O Heart, thou joy of saints on high!
Thou hope of sinners here!
Attracted by those loving words,
To Thee I lift my prayer.

Wash Thou my wounds in that dear Blood
Which forth from Thee doth flow;
New grace, new hope inspire; a new
And better heart bestow.

HYMN TO THE SACRED HEART OF JESUS.

SUBJECT of love; for ever old and new,
Worthy of all, and yet revered by few,
Accept the humble tribute of our lays,
Whilst we attempt to sound thy wondrous praise.

**To thee, O Sacred Heart, we bend our mind,
In thee our treasure and our all we find,
To thee with joy we raise our grateful voice,
And bid the sinking, sinning world rejoice.
For here is found a kind and safe retreat,
Where saint and sinner may in safety meet,
Here morn and eve, thy clients can repair,
And in thy Sacred Heart cast all their care.
Here each can build her sacred little cell,
And with her spouse in sweet contentment dwell,
Here to her Lord a little altar raise,
And like a lamp, evaporate in his praise.
Oh, may my soul here find her sole delight,
And love for love return with all her might,
Bright furnace of pure love! my heart inflame,
And on thy loving heart inscribe my name.
With thee I wish to live—with thee to die;
Armed with thy strength, we can our foes defy,
Nor fear, nor anguish can approach my mind,
For more than I can ask in thee I find.
O Sacred Heart! could men thy treasure know,
How would they slight all other goods below!
How would they wish to live and speak with thee,
During all time and through eternity.—Amen.**

**AN ACT OF THE LOVE OF GOD BY ST.
FRANCIS XAVIER.**

I.

**My God, I love thee not because
I hope for Heaven thereby;
Nor because they who love thee not,
Must burn eternally.**

A COLLECTION OF HYMNS.

II.

Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear
And manifold disgrace,

III.

And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was thine enemy.

IV.

Then why, O blessed Jesus Christ!
Should I not love thee well;
Not for the sake of winning Heaven,
Or of escaping Hell.

V.

Not with the hope of gaining aught;
Not seeking a reward;
But, as Thyself hast loved me,
O ever-loving Lord!

VI.

E'en so I love thee, and will love,
And in thy praise will sing;
Solely because Thou art my God,
And my eternal King.

PECCATOR AD CHRISTUM.

My spirit longeth for Thee,
To dwell within my breast;
Although I am unworthy
Of so divine a Guest!

A COLLECTION OF HYMNS.

Of so divine a Guest—
Unworthy though I be;
Yet hath my heart no rest
Until it come to Thee!

Until it come to Thee,—
In vain I look around;
In all that I can see,
No rest is to be found!

No rest is to be found,
But in thy bleeding love;
Oh! let my wish be crown'd,
And send it from above!

CHRISTUS AD PECCATOREM.

~~CHEER~~ up, desponding soul,
Thy longing pleased I see:
Tis part of that great whole,
Wherewith I long'd for thee!

Wherewith I long'd for thee,
And left my Father's throne;
From death to set thee free,
And claim thee for my own!

To claim thee for my own,
I suffered on the cross:
Oh! were my love but known,
All else would be as dross!

All else would be as dross!
And souls, through grace divine,
Would count their gain but loss,
To live for ever mine!

DESIRE OF COMMUNION.

My God, my life, my love,
To Thee, to Thee I call;
O come to me from Heav'n above
And be my God, my all
My faith beholds Thee, Lord!
Conceal'd in human food;
My senses fail; but in thy word,
I trust and find my God.

O, when wilt Thou be mine,
Sweet lover of my soul!
My Jesus dear, my King divine,
Come, o'er my heart to rule.
O come, and fix thy throne,
In the midst of my heart;
O make it burn for Thee alone,
And from thence ne'er depart

Begone, ye, from my mind,
Vain, childish, earthly toys
In Jesus, only, do I find
True pleasures, solid joys.
O come! and fix thy throne,
In the midst of my heart;
O make it burn for Thee alone,
And from me ne'er depart.

THE HOUR BEFORE COMMUNION.

CAN it be, that my God
Comes down from Heaven!
Makes my heart his abode,
To me is given!

A COLLECTION OF HYMNS.

**Yes, yes, within my breast,
Soon shall my Jesus rest:
Soon shall he be my guest,
Nor thence be driven.**

**No, no, my trembling heart—
Leave thee!—no, never:
Never shall he depart,
What can us sever!
No, no, I hear him say:
“With my belov’d I’ll stay;
My love shall ne’er decay,
But last for ever.”**

**Then, O my Jesus, come,
Come to this dwelling:
Make my poor heart thy home!
Make thine each feeling;
Nay, O my loving God,
Feed me with this sweet food;
Still with thy sacred blood,
All my wounds healing.**

**What, save my God above,
Have I in heaven!
And what to win my love
Has He not given!
Thou, then, shalt rule my soul,
Thou only it control;
Thou shalt possess the whole,
To Thee still cleaving.**

**Oh! for such love as this,
What now returning!
What shall repay such bliss,
But a heart burning!—**

A COLLECTION OF HYMNS.

Burning with flames of love,
Till Heaven's joys I prove,
There, with my God above,
Ever sojourning.

Oh! Blessed Jesus! come to me,
And make me burn with love of Thee;
Oh! Blessed Jesus! come to me,
Till I may die and live with Thee.

HOLY COMMUNION.

O WHAT could my Jesus do more,
Or what greater blessings impart?
O silence, my soul, and ADORE,
And press him still near to thy heart.

'Tis here from my labors I'll rest,
Since he makes my poor heart his abode
To him all my cares I'll address,
And speak to the heart of my God.

For life and for death Thou art mine,
My Saviour, I'm seal'd with thy blood;
'Till eternity on me doth shine,
I'll feed on the flesh of my God.

In Jesus triumphant I live,—
In Jesus exultingly die—
The terrors of death calmly brave—
In his bosom breathe out my last sigh.

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A COLLECTION OF HYMNS.

THANKSGIVING AFTER COMMUNION.

WHAT happiness can equal mine!
I've found the object of my love;
My Jesus dear, my King divine,
Is come to me from heav'n above.
He chose my heart for his abode,
He there becomes my daily bread;
There on me flows his healing blood;
There with his flesh my soul is fed.

I am my love's, and He is mine;
In me he dwells, in Him I live;
What greater treasure could I find,
And could ye, Heavens, a greater give!
O sacred banquet, heav'nly feast!
O overflowing source of grace,
Where, God the food, and man the guest,
Meet and unite in sweet embrace!

Ye angels lend your heav'nly tongues;
Come, and with me in praises join;
Come, and unite in thankful songs,
Your sweet immortal voice to mine.
O, that I had your burning hearts,
To love my God, my spouse most dear!
O, that he would with flaming darts
Raise in my heart a heav'nly fire!

Dear Jesus! now my heart is thine;
O may it from Thee never fly!
Hold it with chains of love divine,
Make it be thine eternally.
Vain objects that seduced my soul,
I now despise your fleeting charms;
In vain temptation's billows roll,
I lie secure in Jesus' arms.

A COLLECTION OF HYMNS.

THANKSGIVING AFTER COMMUNION

Jesus, my Lord, my God, my all!
How can I love Thee as I ought!
And how revere this wondrous gift,
So far surpassing hope or thought.
Sweet Sacrament! we Thee adore!
O, make us love thee more and more.

Had I but Mary's sinless heart
To love Thee with, my dearest King;
O, with what burst of fervent praise
Thy goodness, Jesus, would I sing!
Sweet Sacrament, &c.

Thy body, soul, and Godhead, all!
O mystery of love divine!
I cannot compass all I have,
For all thou hast and art are mine.
Sweet Sacrament, &c.

PRAYER ASSOCIATION.

By a Rescript, dated 5th September, 1852, our Holy Father Pius IX., at the instance of the National Council of Baltimore, sanctions, by the grant of indulgences, the institution of a Society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. A plenary indulgence on receiving the Easter communion, to all the members who shall daily recite, in any language, the following prayer :

“Almighty and Eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that rejecting all errors, the hearts of those who err may be converted, and may return to the unity of Thy truth. Through Christ our Lord. Amen.”

2. A plenary indulgence in the hour of death, on condition of receiving the Holy Eucharist. after confessing their sins with true sorrow ; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or, at least, in their hearts.

3. An indulgence of one hundred days every time the members recite the above prayer.

4. Those who cannot recite the above prayer may obtain the same indulgences by saying daily in its stead, the Our Father, Hail Mary, and Glory be to the Father, with the same intention.

O'erwhelmed in
depths of woe upon
the tree of scorn,
Hangs the Re-
deemer of Mankind
with racking an-
guish torn. See!
how the nails those
hands and feet so tender rend; See! down his face,
and neck, and breast, his sacred Blood descend.
Hark! with what awful cry His Spirit takes its flight;
That cry, it pierced his Mother's heart, and 'whelm'd
her soul in night. Earth hears, and to its base rocks

wildly to and fro;
Tombs burst; seas,
rivers, mountains
quake; The veil is
rent in two; The
Sun withdraws his
light; The mid-
day heavens grow
pale; The moon, the
stars, the universe
their Maker's death
bewail. Shall man
alone be mute?
Come, youth! and
hoary hairs! Come
rich and poor!
Come all mankind!
and bathe those
feet in tears. Come!
fall before His
Cross, who shed for
us his blood; who

died the victim of pure love, to make us
sons of God. Jesu! all praise to Thee, our
joy and endless rest! Be Thou our guide while pil-
grims here; our crown amid the blest—O Lord Jesus
Christ, by the five wounds thou wast pleased
to receive upon the Cross for the love of me,
help me thy servant, whom thou hast re-
deemed with thy precious blood. Amen. Vouchsafe,
O sacred Mother, to imprint deeply on my heart the
wounds of thy crucified Son.—Pray for us, O most
dolorous Virgin. That we may be made worthy, &c.

Prayer before Mass.

A PRAYER SAID BEFORE MASS IN THE UNITED STATES OF AMERICA.

WE pray thee, O Almighty and eternal God who, through Jesus Christ, has revealed thy glory to all nations to preserve the works of thy mercy; that thy Church, being spread through the whole world, may continue with unchanging faith, in the confession of thy name.

We pray thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N. N. the vicar of our Lord Jesus Christ, in the government of his church; our own bishop, N. N. [*or, if he be not consecrated, "our bishop elect;"*] all other bishops, prelates, and pastors of the church, and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct the people into the ways of salvation.

PRAYER BEFORE MASS.

We pray thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy Holy Spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality.—Let the light of thy divine wisdom direct the deliberations of congress, and shine forth in all their proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the governor of this state, for the members of assembly, for all judges, magistrates, and other officers, who are appointed to guard our political welfare; that they may be enabled by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend, likewise, to thy unbound-

ed mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law: that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy, to remember the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace—through the same Jesus Christ our Lord and Saviour. Amen.

Prayers at Mass.

THE PREPARATION OF THE OFFERERS BY ACTS OF HUMILITY, PRAISE, FAITH, &c

*Prayer at the beginning of Mass, while the Priest
says the Judica me, Deus, &c.*

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee, by the hands of our High Priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered to thee upon the cross: first, for thine own honor, praise, adoration, and glory: secondly in remembrance of his death and passion. thirdly, in thanksgiving for all thy blessings bestowed on him and on his whole Church, whether triumphant in heaven or militant on earth, and especially for those bestowed on me, the most unworthy of all: fourthly, for obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray;

and lastly, for obtaining all graces and blessings both for myself and for thy whole Church. Oh! be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it. Through the same Jesus Christ our Lord. Amen.

At the Confiteor.

O blessed Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended through the whole course of my life, in thought, word, and deed; and therefore am unworthy to lift my eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person, both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not

despise a contrite and humble heart: and therefore I here venture to come into thy temple, and with the poor publican, strike my breast, and say, God, be merciful to me a sinner. And I humbly hope to find this mercy which I crave, through that passion and death which are here celebrated. O Fountain of Mercy, grant this mercy, to me and to all poor sinners. Amen.

When the Priest ascends the steps of the Altar.

Take away from us our iniquities, we beseech thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord Amen.

At the Introit.

Grant, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

At the Kyrie eleison.

Either repeat with the Priest, or say:

Have mercy on me, O Lord, and forgive me all my sins.

Have mercy on me. O Lord, have mercy on me.

PRAYERS AT MASS.

The Gloria in excelsis.

Repeat this with the Priest.

Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers: thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy: thou only art the Lord: thou only, O Jesu Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the Collects.

O almighty and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole Church, and in behalf of us thy people. Accept them, to the honor of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation. Through our Lord Jesus Christ. Amen.

PRAYERS AT MASS.

(Or, for a Saint's Day.)

Grant, we beseech thee, almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Through our Lord Jesus Christ. Amen.

At the Epistle.

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may show forth by our lives whom disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

At the Gradual.

How wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and

PRAYERS AT MASS.

Protector forever : I will put my whole trust in thee ; oh ! let me never be confounded.

At the Gospel.

Mayest thou be ever adored and praised, O Lord, who, not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us by a voice from heaven to hear Him : grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself : nothing but wisdom in thy actions ; power and goodness in thy miracles ; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life : to whom shall we go, but to thee, Eternal Fountain of Truth ? Give me, O God, grace to practise what thou commandest, and command what thou plearest.

At the Credo.

Say this with the Priest.

I believe in one God, the Father almighty Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, born of the father be-

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fore all ages. God of God ; Light of Light , true God of true God ; begotten, not made ; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary : AND WAS MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures ; and ascended into heaven, and sitteth at the right hand of the Father : and he shall come again with glory to judge both the living and the dead ; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son : who together with the Father and the Son is adored and glorified ; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

**THE PREPARATION AND SANCTIFICATION
OF THE BREAD AND WINE FOR THE
SACRIFICE.**

During the Offertory of the Bread and the Wine.

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, and for all faithful Christians, living and dead; that it may avail me and them to life everlasting. Amen.

We offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and a contrite heart: and grant that the sacrifice which we offer this day in thy sight may be pleasing to thee, O Lord God.

At the Lavabo.

Oh, what cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas, I am a poor unclean sinner. Oh, wash me, dear Lord, from all the stains

PRAYERS AT MASS.

of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

After the Lavabo, when the Priest bows down at the middle of the Altar.

O most holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

At the Orate, Fratres.

May the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all his holy Church.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honor of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. Amen.

PRAYERS AT MASS.

(Or, for a Saint's Day.)

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N. and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honor, through our Lord Jesus Christ.

At the Sursum Corda.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks unto the Lord our God.

R. It is meet and just.

The Preface.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord: through whom the Angels praise thy Majesty, the Dominations adore, the Powers do hold in awe, the heavens, and the Virtues of the heavens, and the blessed Seraphim do celebrate with united joy. In union with whom we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying,

PRAYERS AT MASS.

[Here the bell is rung.]

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS, OR MAIN ACTION OF THE SACRIFICE

At the beginning of the Canon.

Most merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ears to our prayers, and favor our desires; protect, unite, and govern thy whole Church throughout the world; pour forth thy blessing on his present Holiness, on our Bishop, and all true professors of the Catholic faith.

I offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honor and glory; in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept

PRAYERS AT MASS.

it, O God, for my parents [*if alive*], relatives, friends, and benefactors; grant them all blessings, spiritual and temporal. I offer it up also [*name the particular intention you offer it up for; as for obtaining this virtue, overcoming that vice; for blessings such as health, &c.*] Likewise for all that are in misery; for those I have in any way injured either in word or deed; for all my enemies; for all those for whom my prayers are desired, especially N; for the conversion of all sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities. Through the merits of thy only Son our Lord.

When the Priest spreads his Hands over the Oblation.

[Here the bell is again rung.]

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf; and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that being consecrated to thee by this holy Victim, we may live in

PRAYERS AT MASS.

thy service, and depart this life in thy grace.

At the Consecration.

Bow down your body and soul in solemn adoration; make an act of faith in the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father: beg that your heart and soul may be happily changed into him.

At the Elevation of the Host.

[Here the bell is rung again.]

Most adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe, O Lord; help my unbelief.

Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, good Jesus. Amen.

At the Elevation of the Chalice.

[Here also the bell is rung.]

Most adorable blood, that wastest away all our sins, I adore thee: happy we, could we return our life and blood for thine, O blessed Victim.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and may we live in thee. Amen.

PRAYERS AT MASS.

After the Elevation.

And now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, of thy resurrection and ascension. Here is thy body that was broken; here is thy blood that was shed for us; of which these exterior signs are but the figures, and yet in reality contain the substance. Now we truly offer thee, O Lord, that pure and holy Victim which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures.

At the Memento for the Dead.

I offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*] my parents [*if dead*], relatives, benefactors, neighbors, &c. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them; &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

At the Nobis quoque Peccatoribus.

Vouchsafe to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

THE COMMUNION, OR SACRAMENTAL
PART OF THE CANON.

At the Pater noster.

Our Father, &c.

Deliver us from those evils which we labor under at present; from past evils, which are our manifold sins; and from all the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

At the Pax Domini.

Thy body was broken, and thy blood shed for us: grant that the commemoration of

PRAYERS AT MASS.

this holy mystery may obtain for us peace ;
and that those who receive it may find ever-
lasting rest.

At the Agnus Dei, say with the Priest,

Lamb of God, who takest away the sins
of the world, have mercy upon us.

Lamb of God, who takest away the sins
of the world, have mercy upon us.

Lamb of God, who takest away the sins
of the world, grant us thy peace.

After the Agnus Dei.

In saying to thy apostles, Peace I leave
with you, my peace I give unto you ; thou
hast promised, O Lord, to all thy Church,
that peace which the world cannot give ;
peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this
holy peace ; let nothing separate us from
thee, to whom we heartily desire to be united,
through the blessed sacrament of peace and
reconciliation. Let this food of angels
strengthen us in every Christian duty, so as
never more to yield under temptations, or
fall into our common weaknesses.

[If you intend to communicate, say :

O Lord Jesus Christ, Son of the living
God, who, according to the will of the

PRAYERS AT MASS.

Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God forever and ever. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.]

At the Domine, non sum dignus [here the bell is rung], say with the Priest three times, striking your breast:

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Such as do not intend to communicate sacramentally may communicate spiritually, as follows:

Most loving Jesus, I adore thee with a lively faith, who art present in this sacra-

PRAYERS AT MASS.

ment by virtue of thy infinite power, wisdom, and goodness. All my hope is in thee. I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive thee now spiritually; come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me always obedient to thy commands; and let me never be separated from thee, my Saviour, who, with the Father and the Holy Ghost, livest and reignest one God, forever and ever. Amen.

At the Communion.

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

PUBLIC THANKSGIVING AFTER COMMUNION.

At the Post-Communion.

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name: accept

it now to thy glory, and be ever mindful of our weakness.

Most gracious God, Father of mercy grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us at thy hands, mercy, and the remission of all our sins. Amen.

Concluding Prayer.

I return thee now most hearty thanks, O my God, through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercies. Pardon me, O Lord, all the distractions and negligences which I have been guilty of this day in thy sight; and let me not depart without thy blessing. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward tend to thy glory, through the same Jesus Christ our Lord. Amen.

Gospel of St. John.

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH,** and dwelt among us; and we saw his glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

Prayers after Mass.

ALMIGHTY and eternal God, we humbly beseech thee graciously to look down from thy high and holy place upon this congregation, and mercifully hear and accept the prayers of thy Church. Of thine infinite mercy be pleased to grant us pardon of all our sins, soundness of mind, health of body, and all the necessities of life: grant also peace in our days, freedom from tempests, and fruitful seasons. Grant also to our prayers the unity of the Catholic faith, the extirpation of heresies, the destruction of wicked counsels, the increase of orthodox religion, fervor of love and piety, sincere devotion, patience, and long-suffering in affliction, and joy in hope. Finally, grant us all things needful for the welfare of our souls and bodies, but, above all, whatever may promote the increase of thy glory. Through our Lord, &c.

I give thee all possible praise and thanks, O Sovereign Creator, that thou hast permitted me this day to be present, and to assist at this holy sacrifice. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions; and grant that by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more worthily celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord: forever and ever they will praise thee.

Thou art worthy, O Lord, to receive honor, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord?
who shall publish his praises?

O divine Saviour of our souls, who hast graciously been pleased to leave us thy precious body and blood in the most holy sacrament of the altar; we here adore thee with the most profound respect, and return thee our most humble thanks for all the graces which, by this mystery, thou hast communicated to us. Thou art the great source of every good gift: shower down then this day, we beseech thee, thy benediction upon all who are here present, and upon thy whole Church; and, that nothing may put a stop to the course of thy graces, take from our hearts whatever is displeasing to thee; pardon our sins, which for the love of thee we sincerely detest; purify our hearts, and sanctify our souls. Bless us, O Jesus! with a blessing like to that with which thou didst bless thy disciples. when leaving this earth thou didst ascend into heaven. Bless us with a blessing which may change us, purify us, and unite us perfectly to thee; which may fill us with thy spirit, and may be to us, even in this life, an assured pledge of that benediction which thou hast prepared for thy elect in thy heavenly kingdom. Amen.

O God, of whose mercies there is no number, and the treasure of whose goodness is

PRAYERS AFTER MASS.

infinite; we humbly thank thy most gracious Majesty for the favors thou hast bestowed on us; ever beseeching thy clemency, that as thou grantest our requests when we humbly ask thee, so thou wilt not forsake us, but dispose us for the rewards of the time to come: through, &c. Amen.



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The Sovereign Pontiff therefore with great pleasure, encourages you in your course by this letter, and returns you his thanks for the gift which you offer.

I am moreover ordered to transmit a gold medal, which the same benign Pontiff sends, impressed with his august effigy, and with it, as a pledge of his paternal and especial affection towards you, his Apostolic blessing, which as an auspice of all heavenly good, he lovingly grants you with the most sincere affection of his heart.

I have only to profess my respects to you, gentlemen, on whom I earnestly implore all that is saving and propitious from our Lord.
Gentlemen,

Your most humble and ob't serv't,

DOMINIC FIORAMONTI,

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